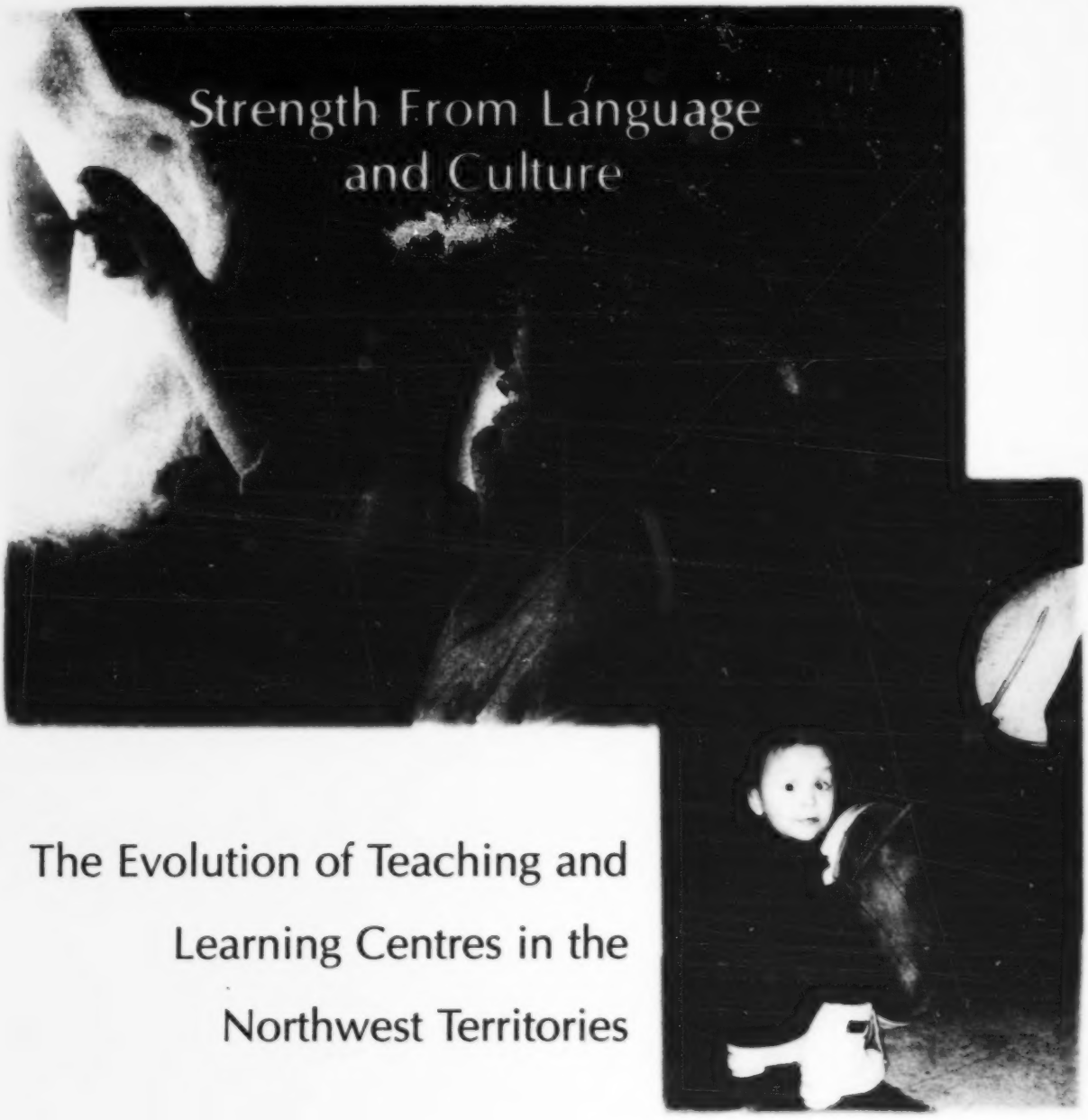

The Evolution of Teaching and Learning Centres in the Northwest Territories

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Northwest Territories Education, Culture and Employment

As we end the millennium we reflect on the endeavours and achievements of the past in order to positively contribute to the future. This document records past and present efforts to build a culturally based education system, in which Teaching and Learning Centres play a central role.

The education system in the NWT has experienced extensive growth and development in the past twenty years. The creation of Divisional Education Councils and District Education Authorities ensures that parents and other community members are actively involved in formulating policies and making decisions that guide and direct our education system. Aboriginal educators, with partners and other interest groups, work diligently to ensure that their culture and language is respected as the foundation of education in northern schools. In recent years the Department of Education, Culture and Employment has made significant progress in supporting and advancing these goals.

In an effort to build on the accomplishments that exist and make a meaningful contribution to education in the NWT, the "Strength from Language and Culture" Guiding Committee was created in 1998. This committee of Aboriginal members represents Tribal Councils, Teaching and Learning Centres, Schools, District Education Councils and the Department of Education, Culture and Employment. The main responsibility of this committee is to guide and support education so that it reflects the cultural and linguistic heritage of Aboriginal Peoples in the NWT. In the words of John B. Zoe, Chair of the Guiding Committee, " The Guiding Committee should be seen as a vehicle to change the school system whereby Aboriginal People can recognize themselves in their schools."

I believe the new millennium offers hope for an education system that reflects the people it serves. By working together cooperatively and collaboratively, we can make a valuable contribution to achieving a common vision of culture-based education.

J. Michael Miltenburger
Minister of Education, Culture and Employment

Strength From Language and Culture

The Evolution of Teaching and Learning Centres in the Northwest Territories

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Table of Contents

Introduction iii
Education in the Northwest Territories: A Brief History iv
The Territorial Years: Post 1967 1
New Beginnings in Curriculum 1
Classroom Assistants 2
First Attempts at Teacher Training 2
Legislative Change 2
Tradition and Change in the 1980s 3
The Development of Divisional Boards 4
Language as a Political Priority 4
Federal Support for Indigenous Languages 4
Teaching and Learning Centres: A Vision Takes Shape 5
The Establishment of Teaching and Learning Centres 5
Teaching and Learning Centres in the 1990s 5
Aboriginal Language Curriculum Development and the TLCs 6
The Current Operation of Teaching and Learning Centres 6
Organization and Administration 6
Funding 7
Staff 7
Changing Roles and New Responsibilities 7
Productivity and Success 8
The Future of Teaching and Learning Centres 8
Profiles of Teaching and Learning Centres 8
Dogrib TLC 8
Gwich'in TLC 13
Inuvialuktun TLC 16
Kivalliq TLC 18
Sahtu TLC 21
Kitikmeot TLC 25
Deh Cho TLC 28
Baffin TLC 30
Chipewyan TLC 35
Yellowknife Catholic Schools TLC 36
Yellowknife District Education Authority 38
Conclusion 38
Appendix A: NWT Aboriginal Language Education—vital Statistics 39
Appendix B: Important Milestones 40
Appendix C (Table 1): Aboriginal Language Vote 4 Funding 43
Appendix C (Table 2): Aboriginal Language School-year Funding Allocations 44
Appendix C (Table 3): Changes In Vote 4 Funding 45
Appendix D The Progress Of A Vision 46
Appendix E Individuals Interviewed 48
Appendix F Bibliography 49

Introduction

A new sense of optimism pervades the education system of the Northwest Territories, an optimism born of increased indicators of success. Quality early childhood programs exist in most communities. Record numbers of students are graduating from secondary schools and participation rates have risen dramatically over the past five years. Recent surveys indicate that these students have high expectations for their future and a majority want to continue on to post-secondary institutions. Participation in post-secondary programs have been most dramatic for Aboriginal students.

In the wider society Aboriginal northerners now play major roles in the political, economic, and social life of the new northern territories.

These developments are the consequence of two decades of rapid change in northern society. Technological change in areas such as communications and transportation have brought people together as never before. It is now commonplace for northern students to discuss issues with their counterparts around the world via the internet. Networks such as TVNC (Television Northern Canada) has enabled northerners to share experiences, access programming in Aboriginal languages, and air issues unique to the North. On the political front the settlement of the Nunavut Land Claim, the establishment of Nunavut as a separate territory, the Sahtu and Inuvialuit land claims all point to a level of political sophistication and confidence that was not apparent twenty years ago.

Nowhere has these change processes been more apparent than in the NWT school system, a system rapidly evolving from its southern Canadian roots of the 1950s and 60s to one which truly reflects the unique languages, cultures and realities of northern life. Ninety-five percent of the communities in the NWT provide Aboriginal language programs and across Nunavut, Inuktitut is the language of instruction in the primary grades in seventy-six percent of communities.

New curricula such as Dene Kede and Inuuqatigiit focus on the language, heritage, values and world view of first nations across the North.

To understand this evolution towards a bilingual/bicultural model of schooling we can look at a number of factors such as the development of a public education system; curriculum development; and teacher training which have been instrumental in shaping the current system. A critical factor, however, in facilitating these changes has been the development of Teaching and Learning Centres as centres of innovation within Divisional Education Councils.

Education in the Northwest Territories: A Brief History

The establishment of church-run residential schools like those at Fort Providence in 1867 and Chesterfield Inlet in 1912 marked the first attempts at providing formal education services to residents of the Northwest Territories. With these exceptions, however, there was little effort to provide universal access to education and other public services until the 1950s. "Aboriginal people in the North continued to live as they had done for centuries in camps, pursuing traditional lifestyles and engaging in hunting and trapping activities. They were largely self-sufficient. Very few attended school. Any contact with Euro-Canadians was usually for the purpose of trading, or with explorers and missionaries who ventured North" (GNWT:1991). With the onset of the second world war and into the next decade, contact with a dominant English culture was to accelerate at a phenomenal pace. The results were widespread disruption in Aboriginal lifestyles and dislocation of traditional settlement patterns.

In 1950s barely 100 Inuit children were in full time attendance at school. A decade later in 1960s that figure had risen to 2000 and by 1967 it was estimated that ninety percent of all Inuit children were in school. A similar pattern existed in the Western Arctic but with the opening of schools in larger centres such as Fort Smith, Hay River, Yellowknife and Fort Simpson larger numbers of children were in school.

The schools these children attended were based on southern models and followed southern objectives. Curricula were imported from provincial jurisdictions like Manitoba and Saskatchewan. The major goal of the education system was that children should learn "enough English, mathematics, and other things to fit into general Canadian life and to improve their chances of making a living" (Crowe, p. 276). In those years of 'melting pot' politics, the English-only policy set in motion by decision makers in far off Ottawa was to dominate the philosophy and practice of education for the next 30 years.

In hindsight, perhaps the consequences were predictable. Twenty or more years of schooling in English, along with radical changes in Aboriginal lifestyles had taken its toll. In many communities, especially in the Western Arctic, there was serious erosion of the Aboriginal languages. By the 1970s, the status of these languages varied greatly throughout the Northwest Territories; in some communities the first language had nearly disappeared and English had become the language of the playground and of other social activity in the community.

The Territorial Years: Post 1967

The federal Carruthers Commission Report provided to parliament in 1966 recommended the establishment of a new territorial government centred in Yellowknife and in 1967 the revised NWT Act gave the new government the same powers over education as those enjoyed by the provinces. This marked a major shift to a more decentralized government structure and in theory to the development and delivery of programs more closely aligned to the needs of communities.

Certainly educational leaders were now beginning to recognize that there were serious problems with the contemporary model of schooling. The Survey of Education in 1972, for example, recommended that:

- children should be taught in their own language during the early years of school, and
- native languages should remain a part of the curriculum to grade 12;
- curriculum and learning materials should reflect the culture of the local community;
- parents should have a dominant voice in determining the education of their children.
- directions documents such as the NWT Curriculum Guide K-6 now began to reflect this new philosophy.

For most Aboriginal parents the school system represented a dilemma. They wanted their children to have the three R's, to become literate in English, to be *able* to operate effectively in the technological, political and economic systems of the new north. At the same time parents recognized that schools were achieving failure in terms of these results and were responsible for cultural disruption in all aspects of community life. It was a feeling best expressed by an elder from Fort Providence, "if only the children understood Slavey. I long to say to them, come sit beside me and I'll tell you stories about my father and grandfather. But they do not come for they no longer need to know." (Nahecho Keh: Our Elders, p. 11).

Educational leaders as well faced a dilemma. While recognizing that new directions were required few attempts were made at system-wide implementation of these ideas. Curriculum change was exceedingly slow. No teaching materials existed in the Aboriginal languages and inevitably the glossy multimedia materials of southern publishers dominated the school environment. Some tentative first steps were being taken however to resolve some of the issues facing schools.

New Beginnings in Curriculum

Between 1970 and 1973, in support of new policy, the Curriculum Division of the Department of Education began production of learning materials for primary grades which drew on the cultural and historic background of the North. These included a Dogrib Reader series of 23 books plus teacher handbooks. Several other series were produced reflecting life in both the Eastern and Western Arctic. Most included text not only in English but also in an Aboriginal language. There were also creative efforts by educators at the community level. In the Keewatin teachers and classroom assistants worked together to produce a language program in Inuktitut to be taught by Inuit for grades K to 3. Pioneering work in development and delivery of first language programs was also undertaken in Tuktoyuuk.

In 1976 the Linguistics Program Division was established to concentrate on the development of Native language school programs. A small staff with expertise in curriculum development and linguistics was given the responsibility of producing native language curricula and program materials for the whole NWT. An additional responsibility was the formulation of a strategy to foster native language instruction in the schools.

Linguistic Programs also worked closely with the Athapaskan Language Steering Committee and the linguists who served as advisors. The Committee was instituted and supported jointly by the Department of Education and by the federal Department of Indian Affairs and

Northern Development to do basic research in the Dene Languages. This included the production of dictionaries and grammars, and the development of standard orthographies. The Division faced major challenges in realizing its mandate. There were diverse language groups in the NWT, each having unique needs and requiring different strategies.

In the Eastern Arctic, Inuktitut was quite strong and there was wide acceptance of a standard orthography developed by the Inuit Cultural Institute. There was also some history of teaching Inuktitut in the schools and a core group of Inuit teachers were actively supported by southern teachers interested in the language. Some teaching materials existed though they were not organized into a curriculum framework.

Amongst the Inuit of the Western Arctic, dialect differences were more pronounced; there had been little coordinated teaching of native languages, and in many communities children spoke more English than Inuktitut.

In the Athapaskan area there were several languages with strong dialect differences. The creation of a standard orthography was in an early stage; there was no established pattern of teaching Aboriginal languages in the schools, nor was there a core group of teachers - Aboriginal or Non-Aboriginal - involved in such teaching. In some communities such as Deline and the Dogrib communities the language was still strong, while in others English had largely supplanted the first language.

Despite the challenges progress was made in developing both programs and teaching materials. With the help of the Athapaskan Steering Committee a research base was being developed and a solid foundation was being laid for development further down the road.

Classroom Assistants

Classroom assistants began to appear in the school system in the mid 1960s and in the early 1970s this program was extended to most NWT schools. Training programs were established to provide upgrading and basic teaching skills. These classroom assistants were increasingly called on to deliver some semblance of first language instruction and to mediate the cultural divide between teacher and student and between school and community.

Many of these classroom assistants became pioneers of educational change and catalysts in the transformation which was to occur over the next two decades. The leadership skills and expertise often developed under difficult conditions became critical to their development as fully certified teachers in the 1980s.

First Attempts at Teacher Training

The first attempt to bring Aboriginal teachers into northern classrooms took place in 1968 with the experimental Teacher Education Program (TEP). The general objectives of the new training program were to encourage young students of Aboriginal background "...to enter the teaching profession; demonstrate that they could perform effectively; show that education is not the sole prerogative of the white man; capitalize on cultural and linguistic affinities; and make a start at providing a "pool" of northern teachers for schools in the Northwest Territories" (Dreams and Visions, p. 203). The program involved a year of study in Yellowknife, followed by a year of supervised classroom teaching. The success of this experimental program paved the way for the continuation of teacher training efforts at the Adult Vocational Training Centre in Fort Smith and later at Chesterfield Inlet and Iqaluit.

Legislative Change

A new Education Ordinance (Act) was passed into law by the NWT Legislative Assembly in 1977. Largely developed without the extensive consultation processes now essential to the legislative development process it nevertheless contained some unique progressive features which reflected contemporary educational thinking as well as attempting to address some of the concerns being raised in the Aboriginal community.

A major feature of the new act was the designation of local education authorities (LEAs) for all communities in the Territory. A two tiered system of governance was to be implemented depending on the perceived level of readiness (development) of each community. At a lower stage of development would be a system of LEAs known as Education Committees with only advisory powers over local aspects of education. Those LEAs at an advanced stage were to be designated as Education Societies with authority over such areas as local education budgets, appointment of principals and other staff, and the setting of the school year calendar.

Cultural and linguistic provisions were included, empowering communities to deliver programs in the Aboriginal language and to use "aspects of the local culture' in the delivery of school programs. Provisions governing the hiring of classroom assistants became an additional dimension of the new act.

The gap between initiation and implementation, however, required a great leap forward and in the centralized, administrator controlled system of the 1970s there was little support for innovation. No plan was developed for full scale implementation of the new law and consequently by 1980 only two communities had "achieved" Society status. Rae-Edzo had negotiated a semiautonomous status in the early 1970s and Arctic Gained society status in 1979.

The 1970s are perhaps best characterized as a decade of tentative first steps. Overall no comprehensive vision of a northern school system was to emerge. As in other parts of Canada the story of educational evolution in the Northwest Territories at this time was one of false starts and frustration, but also of creative effort and innovation on the part of many individual educators in the system as well as on the part of parents and community leaders.

Tradition and Change in the 1980s

By the end of the 1970s widespread concern was being expressed about the education system across the NWT. Issues such as Aboriginal language teaching, dropouts, student achievement, and local control were at the forefront. In response to these concerns the Legislative Assembly in 1980 created a Special Committee on Education, with a mandate to inquire into 'current problems and public concerns about education...' (Learning, Tradition and Change in the Northwest Territories, p. 7). Between January 1981 and March 1982 the Special Committee held 43 public hearings across the NWT and heard testimony from some 1500 witnesses. A pattern of major concerns emerged as the committee travelled from community to community - teacher training, native languages, student attendance, curriculum development and special education. A common thread was public commitment to two principles that are fundamental to Canadian education: parental involvement, and local control of education.

In response to such concerns, the Committee recommended sweeping changes in the administration and philosophy of the education system, including the means for giving regions and communities more control. Primary recommendations included the establishment of ten Divisional Boards of Education, and the creation of two Centres for Teaching and Learning and responsible for curriculum development and teacher training (see appendix D). One centre was to be in the east and one in the west. Each centre was to represent its own regional and cultural interests, and serve all the schools and residents within its region. The Centres were envisioned as independent of the Department of Education, each with a board of directors.

The Centres were to prepare, test, and assist with implementing new programs for K-12 and adult education, conduct educational research, design and present teacher training programs, and work closely with Arctic College.

Shortly after the tabling of the Special Committee Report on Education at the March, 1982 session of the Legislative Assembly, the Minister of Education appointed a task force on implementation. Its mandate was to prioritize the many recommendations and develop an implementation schedule. It was, however, provided with a narrow timeline of six months in which to complete its work and was additionally caught in an overall financial restraint program imposed by the government. Consequently while the task force considered other major issues it concentrated almost entirely on the Divisional Board recommendations and no overall implementation plan was developed. Despite this setback Learning, Tradition and Change: The Report of the Special Committee on Education was to become the policy framework for education throughout the 1980s.

Photo Credit: Bill Hodgson

The Development of Divisional Boards

New legislation (Bill 3-83(2)) which was passed into law at the September, 1983 session of the Legislative Assembly was a milestone in the evolution of the education system. This amendment to the 1977 Act described a process by which community education authorities could assume greater control over education. The intent of Bill 3 was to establish a politically decentralized system where powers formerly held by senior administrators would be delegated to publically elected boards.

In 1985 the first Divisional Board became operational in the Baffin Region and by 1991 all ten boards were up and running.

Language as a Political Priority

The Legislative Assembly now turned its attention to the status of Aboriginal languages and by special motion identified cultural and native language programs as priorities. The Executive Committee (cabinet) was urged to assume full responsibility for these programs. This action was met with considerable enthusiasm from communities. Many western communities were recognizing an urgent need to take action to save their languages. The demand for action and resources increased as more communities submitted proposals to develop culturally relevant materials and language programs for their schools. Typical of these were the proposals by Fort Good Hope and Fort Providence for comprehensive community-based language projects involving training, research and development of curriculum and materials in close cooperation with elders. While the Department of Education supported many of these local initiatives, continuity of funding was a major issue.

In 1982 the Minister of Education initiated two conferences on bilingual education, one in Iqaluit and one in Inuvik. These meetings resulted in numerous recommendations and in the creation of the Indigenous Language Development Fund (ILDF). Through the ILDF the government provided three million dollars for community language projects.

During the three years of the ILDF, over thirty projects were funded throughout the NWT in all Aboriginal languages. These included development of programs to teach Gwich'in and Inuvialuktun as second languages; hiring cultural instructors for schools, as well as linguistic and historical research projects. While many of these grassroots projects were short term, valuable lessons were learned about the process of program development and the level of supports necessary for success.

Federal Support for Indigenous Languages

In 1984 the Government of the Northwest Territories concluded the first Cooperative Agreement on French and Aboriginal Languages with the federal Secretary of State for Canada. The agreement committed 16 million dollars of federal funding over five years for activities that "preserve, develop, and enhance" Aboriginal languages and for the development and delivery of public services in both French and Aboriginal languages.

A Task Force on Aboriginal Languages was now established to make further recommendations on how the Aboriginal languages of the north "could and should be used, developed and promoted". The Task Force made up of three Dene and three Inuit representatives, travelled to communities holding public hearings. Its report was released in 1985 and provided further direction to government on the development and promotion of Aboriginal languages and culture in schools and in other institutions.

Teaching and Learning Centres: A Vision Takes Shape

In conjunction with the development of Divisional Boards of Education, the Department of Education was now moving towards a decentralized model for the development of Aboriginal languages in the school system. Experience had now shown that each language group had special needs and required special strategies. Language programs and materials needed to be tailored to local dialects, the status of the language, and expectations for language use. Finally, curriculum development and teacher training were to be closely linked as Teacher Education Programs became increasingly community based. A vision for "language development and teacher training centres, strategically located in geographically and culturally central areas" (GNWT:1985) was taking shape. The planned Centres for Teaching and Learning were cited as the "primary vehicles" for carrying out the goal of decentralization in language development.

The Establishment of Teaching and Learning Centres

In 1986 the Division of Language and Culture was created in the Department of Education to provide support for the Teaching and Learning Centres (TLCs) as they were established. The first three TLCs were now open in Fort Simpson, Deline, and Arviat. By 1988 five more had been established (Appendix A,B) and the Arviat TLC had been moved from Arviat to Rankin Inlet under the umbrella of the Keewatin Divisional Board of Education. These centres were now concentrating on developing teaching materials, supporting language instructors in the schools, and working with teacher education programs.

Department reorganization in 1988 created the Division of Aboriginal Languages and Bilingual Education replacing the previous Division of Language and Culture. This division continued to provide assistance to TLCs as they were established, and until Divisional Boards became fully operational. The division supported TLCs with funding, coordination and administrative support, assistance with program planning and the development of goals, objectives and work plans, and assistance with publishing and consultation on materials development. The division also coordinated professional development and in-service training of TLC staff as well as communication between the centres. For several years, TLC staff from across the NWT met regularly for professional development including training in research, program planning, and the sharing of ideas.

Teaching and Learning Centres in the 1990s

The first Canada-NWT Cooperation Agreement signed in 1984 was amended twice and eventually extended to 1991. In August of 1991, a second agreement on Aboriginal languages and French was concluded committing a further 18 million dollars to the provision of services and to the development and promotion of these languages. It should be noted that less than half of this funding supported programs in the Department of Education, Culture and Employment related to the enhancement of Aboriginal languages such as the operation of TLCs. A third three year Cooperation Agreement was signed in 1995 but with major reductions in the amount of Federal funding.

Photo Credit: Jill Hucker

In order to deal with the threat of further reduction from this source and to create secure base funding the Department of Education had already instituted a new funding model in 1994 and base funding for the TLCs was now incorporated in the school funding formula for Divisional Boards of Education (Appendix C).

Aboriginal Languages Curriculum Development and the TLCs

A major initiative of the Department of Education in the 1990s was the development of curricula from the Dene and Inuit perspectives. Working in close cooperation with elders and Aboriginal organizations and serving on subject advisory committees, TLC staff now devoted much of their time to this critical exercise. Key to the validity of the new curricula would be the documentation of traditional knowledge, a role that many of these staff were keenly interested in. The exercise proved to be a major breakthrough.

Over a three year period and after "extensive community input and consultation" (GNWT:1993) Dene Kede was launched by the Minister of Education, Culture and Employment in 1993. For the first time communities and schools now had a philosophical and program framework in which to work. Dene Kede defined cultural learning and Dene Language expectations and learning outcomes for children. It further defined the roles of all the partners in the education process: the TLCs, the Divisional Boards of Education, the Department of Education, the school team, Dene teachers, the principal, the community and the community education committee. Goals and objectives were clearly defined as were key experiences to guide teachers in program delivery.

A similar model but with unique features reflecting Inuit culture was used to develop Inuuqatigiit, a curriculum from the Inuit perspective. This curriculum was launched by the Minister of Education, Culture and Employment in 1996 and received widespread support throughout Nunavut. Again TLC staff provided the expertise and leadership during the development phase, consulting with elders, conducting community research, and participating in the many working sessions necessary to the writing process. Again for the first time Inuit educators had a curriculum framework in which to work.

The Current Operation of Teaching and Learning Centres

The mandate of TLCs throughout the NWT remains true to their original purpose: the preservation and enhancement of Aboriginal language and culture through the promotion of literacy and the integration of local language and culture in school programs. Their goal is to support the implementation of culture-based education by producing books and other materials and by supporting teachers.

All TLCs share this mandate with some variation reflecting conditions within individual jurisdictions.

Organization and Administration

With the exception of the Beaufort-Delta (Gwitch'in and Inuvialuktun), TLCs are administered by the Divisional Education Councils. TLC staff report to the director of the DEC, in most cases through the director or principal of the TLC or the supervisor of schools. TLCs generally establish their own priorities and objectives which are reviewed and approved by the DEC. Since 1995, the Beaufort-Delta TLCs have been administered through the Gwitch'in Tribal Council and the Inuvialuit Regional Corporation with funding from the DEC.

Most TLCs consist of one to three Aboriginal Language/Program Consultant positions. In several places there is also a coordinator. In a few cases such as the Dogrib and Kitikmeot, TLCs have been reorganized to include all program consultants in the Division including those working in other areas of curriculum. This provides more stability and promotes the integration of Aboriginal languages and culture into all school programs.

A recent organizational change in the Baffin and Kitikmeot is the decentralization of the TLC. In the Baffin Division, the coordinator works out of the TLC office in Iqaluit and the Inuktitut Program Consultants each work out of different communities. The arrangement provides for more staff stability and less travel. In the Kitikmeot, the Aboriginal Language Consultant in Kugluktuk directs the work of an Inuinaqtun Consultant based in Kugluktuk and an Inuktitut Consultant based in Gjoa Haven.

Funding

Divisional Education Councils still receive a combination of GNWT and Federal funding based on a formula which takes into account the number of communities and the number of Aboriginal students (K-12) served by each DEC.

Federal funding is provided through the Cooperation Agreement on French and Aboriginal Languages which is renegotiated every few years. This money must be used for the purposes intended and DECs are accountable for the expenditures within the strict guidelines of the Agreement. Until recently this agreement has provided the bulk of funding for the activities of the TLCs but significant reductions in 1994-95 have left many uncertainties around continued federal government participation.

As previously stated DECs now receive base formula funding for the operation of their TLCs and while DECs are accountable to their communities they have more discretion in the allocation of these funds for program development and delivery. Many DECs have allocated significant funding over and above formula allocations to the operation of TLCs and in some cases third party funding sources have been identified and utilized for additional sources of revenue.

Staff

As with all organizations, staff turnover has been an issue for TLCs. The list of former and current staff of all centres includes over fifty people. This does not take into account the numerous others who have worked for TLCs on a casual or contract basis doing research, conducting interviews, translating and transcribing, or writing and illustrating stories. Neither does it include the elders.

Photo Credit: Muriel Jolley

Although they may not appear on an official staff list, the elders in every region are critical to the work of each centre. Through interviews, workshops, and curriculum advisory committees, they share the traditional knowledge, stories, wisdom and values that form the foundation of the programs and materials developed by the TLC.

Changing Roles and Responsibilities

TLCs maintain their focus on Aboriginal languages and culture-based education. Through their many and diverse activities, they raise the profile of Aboriginal languages and culture in the NWT. Their unique character enables them to connect schools, DECs, communities, and the Department of Education, Culture and Employment.

Their roles and responsibilities have become more diverse over time. In the 'early days', the major focus was on the development and publication of books and teaching materials for use in classrooms. With the development of Dene Kede and Inuuqatigiit this role has shifted somewhat to the implementation of curricula, a role which requires staff to work more closely with school staff through workshops and other professional activity.

The responsibilities of TLCs for adult literacy and teacher training vary from place to place depending on the status of the local language and the needs of the community. Dene TLCs have traditionally played a major role in this area. They have also maintained a close relationship with teacher training programs, often assisting with course planning and delivery, and working with community-based teacher trainees.

Nunavut TLCs have generally had less responsibility - and less need - for delivery of adult literacy programs. Most have been involved in teacher education programs to varying degrees. TLCs often rely on teacher training students to assist with the writing and production of children's literature. The Nunavut Teacher Education Program, for example, has required students to write stories for use by TLCs as part of their course requirements. This type of collaboration has been increasing in recent years.

Productivity and Success

An indicator of the success of the Teaching and Learning Centres is evident in the catalogues and lists of materials they distribute. TLCs throughout the NWT have produced hundreds of publications including children's literature, research documents, and teaching resources in the Aboriginal languages. The importance of local ownership is evident in the many dialects in which books are available; especially for children.

The Baffin, Keewatin, Sahtu, Dogrib, and Gwitch'in TLCs all have catalogues of published resources which include computer, video, audio and print materials. The Department of Education Culture and Employment also has a NWT Dene Language Resource Directory published in 1991, listing all materials produced by TLCs prior to this date.

The Future of Teaching and Learning Centres

In 1994 the Department of Education, Culture and Employment published People: Our Focus for the Future A Strategy to 2010. The strategy defines a vision for learning based on the foundations of culture, heritage and languages of the North. Improving support to communities to achieve their culture, heritage, and language goals is a major strategy for the next decade.

The strategy envisions TLCs moving beyond their present focus on schools to work more closely with communities as well as with Aboriginal organizations. TLCs will likely become more involved in early childhood initiatives such as the "language nest" concept pioneered by the Maori people of New Zealand. TLCs and the colleges will also develop closer links "so that each complements and supports the work of the other in language related activities". This expanded role "will more effectively support everyday language activities in the community as a whole, as well as in the school system.

"Strength from Culture": Meeting the Objective

In April, 1998, people involved with TLCs from throughout the NWT came together in Yellowknife to share ideas, resources and concerns, and to plan for the future. Participants developed a series of recommendations intended to provide clear direction for the future development of the centres. Recommendations from the conference included the following.

- Have DECs and the Department of ECE begin planning immediately, using as a tool the report from the "Strength From Culture" Symposium.
- Form a committee of TLC representatives, and/or representatives of each language group, to be given responsibility for the allocation of federal funding and administration of programs related to language and culture.
- Provide strong support for educational leadership, so they may provide resources for TLCs and clear direction for language policy and culture-based education.
- Provide orientation for education staff at all levels to ensure that culture-based education becomes a visible priority in communities.
- Continue implementing culture-based curriculum in the schools through a plan developed jointly by all education partners.
- Staff each TLC with a person responsible for production of written materials, a person responsible for program development, and an Inuuqatigiit/Dene Kede Coordinator.
- Have an Inuuqatigiit/Dene Kede coordinator on the staff of each school.
- Form partnerships among TLCs, elders and the Teacher Education Program to guide course content and collaborate on production of teaching materials.
- Reestablish and maintain the Chipewyan Language Centre in the South Slave Region so that all language groups may be equally represented.
- For each Dene language group, identify and provide funding for a language specialist responsible for monitoring the standardization, use, and quality of the written language.
- Develop plans and provide support for ongoing professional development in academic and traditional knowledge.
- Use advancements in technology to support language teaching.
- Use various means to promote and share the resources of TLCs on an ongoing basis.
- Provide ongoing funding and support for language/culture camps, to be included in the yearly school calendar and run by elders and the community in partnership with schools.
- Develop culture-based Early Childhood Programs, expanding Inuuqatigiit and Dene Kede to the preschool level.

Photo Credit: Jill Heinerth

- Have TLCs take the lead in organizing communities through discussion with DECs and Aboriginal organizations as soon as possible.
- Involve communities, families and individuals in a process of healing that stresses retrieval of self, culture, and language. Healing should take place on the land and be culture-based.

All recommendations emphasized partnership between the Department of Education, Culture and Employment, TLC and school staff, DECs, Teacher Education Programs, Aboriginal organizations, and communities in the planning and implementation of culture-based education.

The Strength From Culture Symposium was attended by 160 people and focused on "improving support to communities to achieve their culture, heritage and language goals", a major goal of People: Our Focus For The Future, the strategic plan for the Department of Education, Culture and Employment.

Meetings and consultations with language communities will continue over the coming years, as plans are developed for ensuring the preservation and maintenance of all Aboriginal languages. TLCs will play a major role in this process as they continue to hold the focus for culture-based education, and as they work to define and develop their expanding role.

Photo Credit: Jill Hoskin

PROFILES OF TEACHING & LEARNING CENTRES

Dogrib Teaching and Learning Centre

Tlicho Yat'i Ke

Opened: 1988-89

Location: Rae-Edzo, in a separate facility, planning to move in with board office. Initially was located in the elementary school.

Reporting to the Dogrib Divisional Education Council (formerly the Dogrib Divisional Board of Education established in 1989), under the Dogrib Community Services Board.

Current Staff (1999)

- Mary Siemens, Language Consultant 1990-present (half-time TLC currently)
- Rosa Mantla, Community Program Consultant (trainee), 1996-present
- Dave Matthews, Community Program Coordinator
- Kyle Kelly, Coordinator of Curriculum and Program, 1996-present
- Phillip Rabesca, Translator/Interpreter 1997-present

Former Staff

- Lucy Lafferty 1989-1994,
- Phillip Mackenzie
- Cecilia Zoe-Martin

Historical Background

1980s

1980-86 A Dogrib Language Program Specialist in the Department of Education works on projects including development of a Dogrib dictionary, transcribing legends, developing readers and other teaching materials in Dogrib, and supporting community language programs funded by the ILDF.

1987 The Dogrib Teaching and Learning Centre is established in Rae-Edzo.

1988 The TLC is fully staffed and fully operational. The TLC is initially involved in the project to standardize the Dogrib alphabet. When standardization is complete, initiatives for the first year are staff development, Dogrib literacy courses for adults, and collection and development of written materials for a K-1 program in Dogrib. The staff plans to work closely with the cultural program at Chief Jimmy Bruneau School, integrating cultural content throughout all program areas. The staff will also work on a K-1 program with the school in Lac la Martre, helping them to continue their long involvement in language programming.

1989 The Dogrib Divisional Board of Education is established, with its office in Rae-Edzo. This is the culmination of seven years of efforts by the Dogrib communities to regain control of their children's education. People meet at Roundrock Lake to begin a process of reflection and discussion on the past and future of the Dogrib people. Education and schooling are discussed in the context of the life of the communities, and themes emerge which become the basis of the mission statement and goals of the Board.

The TLC completed its first full year of operation. The TLC coordinated a tour by local Dogrib songwriter David Gon through the Artists in the Schools Program. David performed and wrote Dogrib songs with the children. These were recorded and will be released as a teaching kit.

1990s

Throughout the nineties, the TLC has remained very involved in promoting and supporting Dogrib in the schools and in the community. In 1990s, a two-year Community Teacher Education Program (CTEP) was piloted in Rae-Edzo with 12 students. TLC staff were very involved in implementing the program, supervising the interns' course work. The Dogrib Language Consultant was one of the four fulltime instructors in the program. The Dogrib CTEP was offered again in 1993 in Rae-Edzo and Wha Ti.

In 1991, TLC staff assisted teachers in implementing a pilot bilingual education program (K-1) in Rae. The program began with grades K-1, to be expanded to grade two the following year, and to be expanded to schools in Dettah and Lac La Martre as it was developed and revised. The TLC began the task of producing a wide variety of reading materials to support the program. Community workshops were held in Rae-Edzo, Dettah, Wha Ti, and Lac La Martre to educate parents and community decision-makers in the principles and benefits of bilingual education. These resulted in a Dogrib/English video which was given to all parents with children in the program.

Many materials were produced in the nineties including teaching resources and program materials for teachers, and publications and videos for parents to encourage and support their participation in their children's education.TLC Staff also promoted Dogrib in the community through adult literacy courses and other programs. TLC staff were directly involved in the schools through delivery of Dogrib courses to junior high and high school students. Another major initiative in the nineties has been the collection of oral history by taping elders' monologues. The stories have been collected, transcribed and catalogued. A community-based linguist collected vocabulary from the elders' tapes into a dictionary published by the TLC. Of course the TLC was also very involved in the development of Dene Kede.

Until 1994, the TLC usually consisted of a Dogrib Language Consultant and a Dogrib Language Instructor. In 1994, in anticipation of a total cut in federal funding for Aboriginal languages, the Dogrib Divisional Board reorganized its programs and operations so that the TLC would include all program support staff. All Board funding directly targeted at programming was transferred to the TLC. This has allowed the TLC work to continue even without federal funding if necessary. Since 1993-94, Aboriginal language funding has provided for two to three PYs per year plus casual employees. In 1994-95, it also became possible to provide support to School Community Counsellors under the Aboriginal languages program.

Current Operation of the TLC

The Dogrib TLC has a broad mandate: to support Divisional schools in programming and teaching, and to involve the community in schooling. The TLC follows the Mission Statement of the Dogrib Divisional Board described in Strong Like Two People. The goal is for students to be fluent in English and Dogrib, and able to participate in both the traditional and modern ways of life.

The reorganization of the TLC to include all program staff has supported this mandate by promoting greater teamwork and the integration of language and cultural values into all areas of school and community programming. For example, the Community Program Coordinator and Consultant provide a vital link between parents and the school; and the Coordinator of Curricula and Programs supports the implementation of all curricula, including those related to Dogrib language and culture.

The TLC works within a framework of five goals (1994):

- Collect, record, and preserve cultural and linguistic materials to support the development and implementation of language and cultural programs in schools.
- Develop and implement language and cultural programs at the primary, secondary and post-secondary level for implementation in the elementary schools in the region, the regional high school, and TEP.
- Increase local public awareness and support of Dogrib language issues and language issues generally in the NWT and Canada.
- Develop materials and learning resources to support the programs.
- Train fluent speakers of Dogrib to be literate so that they can support the work of the TLC and implement programs in their own communities.

Current Priorities and Projects

The main responsibilities of the TLC continue to be developing language and cultural programs for the schools, including the implementation of Dene Kede, producing Dogrib teaching materials, working with college programs, teaching language classes, providing consultation and advice on Dogrib culture and language, and promoting involvement of the community in schooling. Staff work with teachers in the schools and other agencies, and meet requests for materials to support school programs and curricula. They continue to do oral history research with elders, especially on themes for Dene Kede.

The Community Program Coordinator and Trainee develop programs and materials to encourage and help parents to prepare their children for school (before kindergarten) and become involved in their children's education. Projects include parenting workshops, calendars with monthly activities for parents and children, posters and other promotional materials, an English/Dogrib regional newsletter including news, activities, and Dogrib word puzzles (with prizes!) , a homework policy booklet and a homework study hall with tutoring.

Resources and Materials

The TLC has produced many Dogrib resources, including stories and legends in Dogrib and English, dictionaries for children and adults, tapes and song books of David Gon's songs, prayer books, language books, and charts, as well numerous teaching units (some video units) and program materials. Over 30 resources are listed on a one-page catalogue (with prices) available from the DEC. Information on new materials which are produced on an ongoing basis, is faxed to teachers. Materials are sent to teachers on request. Resources published in the 1980 by the Department of Education are listed in the NWT Dene Language Resource Directory.

Summary of Activities by Year

1990-91

- Supervised and instructed students in CTEP.
- Offered Dogrib literacy courses to junior high students and to the community.
- Continued collection and classification of elders' oral histories on tape.
- Participated in the development of Dene Kede
- Produced "Helping Our Children" parenting kit; "Taking Back the Responsibility", a 15-minute video introduction to the Dogrib CTEP, a CTEP Program Outline and intern profiles for the three curriculum strands, a new collection of David Gon songs for children written with students from Dogrib schools, and a transcription of the meeting to validate the mission statement and goals of the Dogrib Divisional Board.

1991-92

- Assisted teachers with implementation of the pilot bilingual education program (k-1).
- Delivered community workshops and produced a Dogrib/English video to educate parents and decision makers about the principles and benefits of bilingual education.

Photo Credit: Jill Hoskin

- Supervised and instructed CTEP interns during their second year.
- Delivered Dogrib language courses in the high school.
- Participated in planning a community workplace literacy program.
- Continued collection and classification of elders' oral histories on tape.
- Published bilingual education program outlines and supporting readers; and a dictionary of vocabulary collected from elders' oral histories.

1993-94

- Participated in Dene Kede SAC meetings; prepared for implementation of K-6 and development of 7-9.
- Introduced Dene Kede to DECs and organized Dene Kede program celebration and book launch; in-serviced staff in six schools for Dene Kede implementation.
- Revised high school Dogrib language program (Dogrib 15, 25, 35).
- Developed 30 instructional units for transition year (grade 3) of Bilingual Education program.
- Conducted literacy workshops; assisted with CTEP; taught CTEP literacy course; taught weekly spoken Dogrib class in Rae-Edzo.
- Conducted research and developed numerous materials and teaching resources to support school programs, especially Dene Kede; materials included video units, song books, storybooks, activity sheets, teachers' handbooks, legends.
- Worked on word collection, translation, and dictionary development.

1994-95

- Completed publishing of 16 books.
- Published a primary dictionary.
- Produced and published ten Dogrib stories.
- Produced a talking dictionary.
- Held bilingual meetings with teachers to analyze the "scope and sequence" development process and the application of translated materials in the school system.
- Translated and produced a variety of Dogrib/English materials.
- Produced the "Warm and Inviting Schools" brochure.
- Participated in the orientation of teachers.
- Participated in boat/canoe trips, winter and fall hunts, birch bark canoe building and spiritual gatherings initiated by the community.

1995-96

- Completed publishing and printing of the Dogrib dictionary, primary dictionary, and complete Fitzhenry and Whiteside Circle Program.
- Completed bilingual signs for the schools.
- Assisted with a language survey conducted throughout the Dogrib communities.

1996-97

- Completed printing and publishing three books and Lac La Martre Readers. The 32 Readers were originally written in English; about half have been translated into Dogrib and illustrated by local artists.
- Completed recording David Gon's children's songs in Dogrib on tapes.
- Continued to work on development of the Dogrib dictionary and translation of books, songs, and legends with a special focus on the scope and sequence for K-12.
- Completed the draft translation and basic outline of K-9 curriculum in Dogrib.

Gwichin Teaching and Learning Centre

(Gwich'in Language Centre)

Opened: Gwich'in Language Centre 1982

Location: Fort McPherson, in the John Tetlitchi Building.

Reporting to the Gwich'in Tribal Council; funded by the Beaufort-Delta Divisional Education Council.

Current Staff (1999)

- Betty Vittrekwa, Coordinator, 1997- present (on TLC staff since 1995)
- Lucy Wilson, Data Processor, September 1997 - present
- Bertha Francis, Translator, 1996 - present

Former Staff (Language Centre /TLC)

- Sarah Stewart, Program Specialist, Gwich'in Project, 1980-1982
- Sarah Jerome, Gwich'in Language Centre, 1982-1987
- Joan Ryan (Arctic Institute of North America), Coordinator of joint training project 1988-1990
- William G. Firth, 1988-1993 (1992-93 seconded from Dept. of Culture and Communications to train a coordinator)
- Sharon Snowshoe, Coordinator trainee, 1992-93
- Eleanor Mitchell 1992-1997 (Coordinator 1993-94 through 1997)
- Beverly Robert
- Earnest Bonnetplume
- James Ross
- Rosie Firth
- Hazel Nerysoo
- Dennis Thompson
- Hannah Archer
- Lucy Vittrekwa

Numerous other people have participated in the work of the TLC on a casual or part-time basis, including students from Carleton University, who helped with organization of the Language Centre in the early years, and interns working with the Band Council Arctic Institute training project from 1998-1990.

Historical Background

1970s

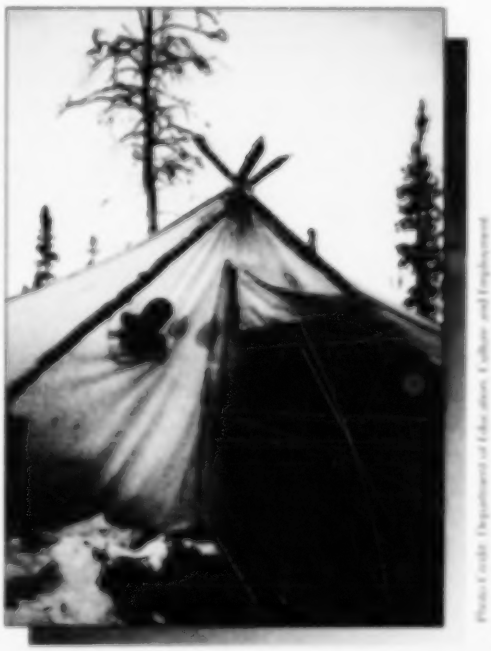
Gwich'in is taught periodically in the school in Fort McPherson beginning in 1971. However, the language instruction is not particularly effective. This is attributed to the language instructors' lack of training in methods for teaching languages, the lack of resource materials, and the lack of support for the program among parents. The Band Council and the local education authority (LEA) attempt to address these problems, but progress is slow.

1979

Fort McPherson, Aklavik, Arctic Red River and Inuvik all request help for developing language programs from the Linguistics Programs Division. Linguistic Programs does not have a Gwich'in Specialist on staff, but arranges for a meeting with John Ritter, director of the Native Language Project with the Council for Yukon Indians.

1980-82

A successful Gwich'in second language program is run in the Fort McPherson school in grades 1-9, initiated by the Band Council and LEA, and supported by the Department of Education. It is an oral program, with the main goal of teaching students to be fluent speakers. Instructors plan cultural topics relevant to the students' lives, such as beaver and muskrat trapping, spring, birds, plants, tanning hides, place names. Sarah Stewart is the Program Specialist who helps the language instructors with program development and lesson planning.



1982-87

By the early 1980, a regional language program is underway with funding from the Department of Education and help and training from John Ritter. A Program Specialist (Sarah Stewart), a Gwich'in Teacher (Mary Effie Snowshoe) and a Gwich'in Assistant (Hannah Archer) run the program, assisted as needed by community workers hired on a casual basis for translating and transcribing, artwork, and developing materials. A Gwich'in Language Office is set up to provide teaching materials for school and for parents. Everyone is encouraged to visit and make use of the materials.

The Program Specialist, with help from community workers, develops materials including books and tapes on legends and various other topics relevant to the students' everyday life, photo flash cards, posters, videos, and "Talking Pictures" to stimulate conversation in Gwich'in. Sarah Stewart works with the teachers in Fort McPherson, and travels to other communities to introduce the language program and assist instructors. Every attempt is made to expose students to English and Gwich'in to set a direction toward bilingualism. In Sarah Stewart's words: "We try something new each month; something is bound to happen!".

The Gwich'in Language project in Fort McPherson, as well as language programs in Aklavik and Arctic Red River are funded by the ILDF between 1982 and 1985.

In October 1982 the Gwich'in Language and Cultural Centre is established, with long-time LEA member Sarah Jerome as Coordinator. The purpose of the Centre is to collect and develop resource materials on Gwich'in language and culture in support of the school language programs.

Over the next five years, with sometimes uncertain funding, Sarah Jerome and many others interview elders and conduct research, tape and videotape, copy, transcribe and translate. They collect stories, cultural information, photos, and tapes. They attend meetings in Whitehorse and at the Gwich'in Centre at the University of Alaska in Fairbanks, collecting as many materials as they can find. They develop booklets and lesson tapes in Gwich'in and English. In 1987 Sarah Jerome leaves her position as Coordinator.

1988-90

Still struggling to find adequate and secure funding for the Gwich'in Language and Cultural Project/Centre, James Ross (Fort McPherson Band) and Sarah Jerome approach the Arctic Institute of North America (AINA) for assistance. Fort McPherson and AINA initiate a community language and culture training project. Primary funding is received from the Department of Education as money is being allocated to the regions for TLCs. This is supplemented with funding from the Dene Cultural Institute, the Dene/Métis Training Group, and a private foundation.

Joan Ryan from AINA coordinates the two-year project. The funding received from the Department of Education is administered locally. Ten people from the community are hired as trainees to work fulltime at the Language Centre. They are taught the Gwich'in language and literacy by William George Firth. They learn how to conduct interviews, and archive tapes and cultural information. They interview all the elders, and transcribe tapes in Gwich'in and English. They collect and catalogue archival photos, tapes, and add Gwich'in place names to Dene Nation land use maps. They build a computer data base of historical information accessible to the community. They develop curriculum materials and teachers' guidebooks. At the end of the two years a celebratory community feast is held and elders are videotaped demonstrating traditional skills. The program is considered very successful by the community and the Department of Education. There is no attrition among the trainees, and they go on for further education and employment as cultural teachers, linguists, and translators.

1989

The Beaufort Divisional Board of Education is established. The new director questions the Language Centre's work and withholds funding for fall 1990s. Reopening of the Centre is delayed for several months.

The TLC in the 1990s

After a short disruption, the Language Centre carried on its work with TLC funding. William George Firth was seconded from the Department of Culture and Communications to act as Coordinator of the Gwich'in Language and Cultural Project and train a new Coordinator (Sharon Snowshoe). In 1991, Eleanor Mitchell took over as Coordinator and remained in the position until 1997. The Language Centre continued to receive TLC funding, and the Divisional Board gradually took over administration of the Centre in the 1990s. However, the Language Centre continued to work closely with the Gwich'in Tribal Council.

The TLC continued its work developing language program and resource materials, working with teachers, organizing workshops, conducting research, participating in the development of Dene Kede, and implementing Dene Kede in the schools. The TLC worked closely with the Media Resource Centre in Inuvik, which assisted with production of materials. Involvement with elders remained strong through workshops and on-the-land Gwich'in immersion camps. In 1992-93, Sarah Jerome taught Gwich'in immersion (K-1) in the Fort McPherson school.

In July 1996, through a formal contract with the Department of Education, Culture and Employment, the Gwich'in Tribal Council took over direction of the TLC with funding from the Divisional Board.

Current Operation of the TLC

The Gwich'in Tribal Council continues to direct the TLC, with funding from the DEC. The Tribal Council contributes additional funding for the TLC from the Gwich'in Social and Cultural Institute, which is now the Tribal Council's primary institution for directing social and cultural programs and services.

The main purpose of the TLC has not changed since its opening: to work toward preserving the language and traditional way of life of the Gwich'in people, especially through developing and publishing materials that support the teaching of the Gwich'in language and culture.

Current Priorities and Projects

The main responsibility of the TLC is to provide research assistance, information, and teaching materials on Gwich'in history, culture, and language to the Gwich'in instructors and other teachers. Teachers' workshops are held on topics including literacy and material development. Books and other materials are produced in both Gwich'in and English, and the TLC is beginning to do its printing in-house.

The centre is responsible for collecting oral history and documenting traditional skills and community events, often on video, and for translating and transcribing these materials in Gwich'in and English. Recent projects include video documentation of setting nets under ice, and hunting and butchering caribou.

The TLC works closely with the community, especially the elders, who share their stories and skills and take part in teachers' workshops. The centre provides research assistance and information to the public, and keeps the communities informed of its work, including sponsoring a local radio program of oral history and stories. The centre also works closely with the Gwich'in Social and Cultural Institute, and provides a coordinating role for a number of cultural and language programs, such as language immersion, adult literacy, terminology workshops, and continuing research.

Resources and Materials

The TLC maintains a large collection of Gwich'in language tapes as well as original tapes and videotapes documenting oral history, stories and legends, and traditional skills. The tapes are catalogued, and copies can be made for anyone who provides a blank tape.

The TLC has a collection of resource materials including books, teaching materials, maps and photos. Well over 100 traditional stories have been entered into the computer in English, and this work is continuing.

A list of materials produced by the Language Centre is available. A few of the resources produced in the early years of the TLC are listed in the NWT Dene Language Resource Directory (1991). TLC staff are continually collecting, producing and translating new materials, often at the request of teachers.

Summary of Activities by Year

1992-93

- Developed Grade 1 curriculum called "This is raven's land", based on the seasons and using animals as the theme of the year.
- Continued publication work on "Legends", "How-to book" and "Childhood Experiences" for adaptation and use by teachers in K-12.
- Hosted a Literacy Workshop for language instructors to teach writing of the Gwich'in language; hosted a Language Material Development workshop.
- Hosted local radio series to inform public about the Language Centre's work.
- Translated Gwich'in material onto tapes for adults learning the language.

1993-94

- Held a workshop to gather traditional knowledge on furbearing animals which was attended by elders, teachers, senior students, TEP students, and interested public.

- Developed a booklet and video on ice fishing, a dictionary including verb paradigms, more legends, and a book on traditional knowledge on furbearing animals.
- Completed and distributed numerous materials, including a "How-to Book", Gwich'in legends, Gwich'in language lessons book and tape, and a Gwich'in calendar; other materials in progress.
- Organized a workshop for language teachers, elders, and TEP students to introduce Dene Kede and plan the development of materials to support the curriculum.

1994-95 (Proposed Projects)

- Conversion of the Dene Kede curriculum into teaching materials and program outlines focused on pilot grade one language immersion.
- Production of audio and video tapes of elders' interviews telling stories and showing traditional activities and land skills.
- Continuing research into justice, traditional environmental knowledge and values for use in special classes.
- Assistance from Inuvik Media Resource Centre staff for Aklavik and Inuvik language instructors in development of their programs and materials.
- TLC staff visits Arctic Red River to assist the language instructor and provide booklets and catalogue of TLC materials.
- Delivery of literacy courses at the TLC and on the land for language specialists and instructors.

1996-97

- Continued work on Gwich'in Noun Dictionary in different dialects, a joint project with Gwich'in Social and Cultural institute.
- Continued work on Gwich'in Calendar Project.
- Completed and distributed Gwich'in Cultural Colouring Book.
- Worked on Beaver Unit, including a book and a video, showing how to hunt beaver.
- Held Terminology Workshops in Science and Astronomy with elders and language teachers; translated 150 scientific words and 600 words related to astronomy into Gwich'in.
- Completed printing and production of three teaching units; two more in progress.
- Put together Gwich'in crossword puzzles on nine subjects (e.g., Animals, Sky and Weather Conditions); student reads Gwich'in word and fills in the answer in English.
- Researched information for Dene Kede and participated in development meetings.
- Translated materials and provided information to meet specific requests.
- Participated in Archives Workshops and implemented archives system to organize photos and other materials.

Inuvialuktun Teaching and Learning Centre

Opened: 1989

Closed: 1995 (reopening pending in Tuktoyaktuk)

Location: Inuvik, located at various times in a separate facility, at the Board Office, and at the Media Resource Centre.

Reporting to the Beaufort-Delta Divisional Education Council in Inuvik (formerly the Beaufort -Delta Divisional Board of Education established in 1989).

Current Staff (1995): none

Former Staff

- Rose Marie Kirby, Inuvialuktun Language Specialist (Siglig dialect), 1989 - 1995 (1988 with Inuvialuktun Language Centre)
- Lillian Elias

Historical Background

Inuvialuktun language development was administered in the early eighties through the C.O.P.E. Inuvialuktun Project, under the direction of the Inuvialuktun Language Commission. Initial funding came from DIAND. Initial work discovered dramatic language loss, and funds were focused on research. A number of dictionaries and grammars in several Inuvialuktun dialects were produced. This was an extensive project supervised by Ronald Lowe (Université Laval) and involving Larry Osgood and Mary Lyons-Carpenter.

The Inuvialuktun Project later received funding through the ILDF (1982-1985), with Larry Osgood as Coordinator. The project focused on two areas:

- the development of grade 1-2 curriculum for teaching Inuvialuktun as a second language in the three dialects.

- training Inuvialuktun language instructors to teach the curriculum.

The Project involved Sachs Harbour, Paulatuk, Tuktoyaktuk, Inuvik, and Aklavik. Curriculum development was based on community research, with the goal of developing a community calendar of events with the language and activities that surround them. Rosemary Meyok, Inuktitut Specialist with the Department of Education in Yellowknife, ran the training component of the project.

In the late 1980s, an Inuvialuktun Language Centre was administered by the Inuvialuit Social Development Program and funded by the Department of Education. The Language Centre was established as a TLC, funded by and reporting to the Department of Education, in 1989.

Photo credit: Department of Education, Culture and Employment

The TLC in the 1990s

After its establishment in 1989, the Beaufort-Delta Divisional Board took over direction of the TLC. The TLC's mandate was to assist Inuvialuktun teachers with their work by developing materials, conducting training, and implementing and evaluating programs.

The main responsibilities of the Language Specialist were to produce storybooks in Inuvialuktun dialects, develop teaching units, conduct training and in-servicing for teachers, and provide support to language nests in Paulatuk. Rose Marie was responsible for research and development of Inuuqatigiit through participation in ISAC, as well as orientation and implementation of the curriculum in all the divisional schools. As well as Inuuqatigiit, initiatives of the TLC in the early nineties included:

- Organization of the Inuvialuktun Critical Stage Conference attended by youth, parents, and elders.
- Organization of Aboriginal Language Teacher Education and literacy courses.
- Research and collection of terminology for Inuuqatigiit.
- Translation of Gwich'in animal and bird books into Inuvialuktun dialects.
- Development of school units: Tingmiliuit in Tuktoyaktuk, and History of Paulatuk.
- Production of children's storybooks, teaching units and activity books (current availability unknown). Alaska received permission to translate some of the storybooks into their dialects, and reproduce them as books and CDROMs.

In 1995, the Language Specialist resigned and the TLC closed. A political decision was made to move the TLC to Tuktoyaktuk. In July, 1996, the DEC began funding the Inuvialuktun TLC through a formal contract with the Inuvialuit Regional Corporation (IRC), who then became responsible for administering the TLC. The IRC invested the money allocated for the TLC in a building and equipment for the Centre.

Current Situation

The building has been vacant for two years. Attempts have been made to hire a coordinator but apparently no qualified people have been found in the North. The position has been advertised outside the NWT. The IRC used TLC funds, in combination with funding from other government agencies, for projects including a tourism land use study, archaeological digs, and photos of elders.

In January 1998, the DEC stopped funding the Inuvialuktun TLC as the IRC was not meeting the goals and objectives of the DEC for Aboriginal language education. Discussions are in progress (March 1998), and the DEC has clearly defined its expectations and the conditions required for further funding.

The Beaufort-Delta DEC is allocated Aboriginal language funding through the same formula as Divisions which have one Aboriginal language. However, two official Aboriginal languages are spoken in the communities served by the Beaufort-Delta DEC. As a result of recent funding cuts, it may not be possible to operate both Gwich'in and Inuvialuit TLCs within the Division. Sarah Jerome, DEC Assistant Director, is leading a Bilingual Language Committee to provide specific recommendations and action items to the DEC on how money should be spent for Aboriginal languages. The results of this process will provide direction for distributing Aboriginal language funding for next year.

Kivalliq Teaching and Learning Centre

Opened: 1988

Location: Rankin Inlet, in a separate facility with the Resource Centre.

Reporting to the Kivalliq Divisional Education Council (formerly the Keewatin Divisional Board of Education established in March 1988), in Baker Lake.

Current Staff (1999)

- Maggie Putulik, Inuktitut Program Coordinator, 1995- present

Former Staff

- Guita Anawak, Inuktitut Programs Specialist, 1988-1997
- Manitok Thompson, Inuktitut Programs Specialist, 1988-1995
- Tommy Patterk, 1993-94

Historical Background

1979

Inuktitut instruction is available to all students in the region, depending on the wishes of the LEA and the availability of teachers. Repulse Bay and Arviat do a great deal of work developing cultural programs.

1981

Regional LEAs are playing a key role in the preparation of educational materials. LEAs move toward the establishment of a regional education authority which would determine educational policies at all levels that support the cultural interests of the region.

1983-85

In response to the need for consolidation and extension of the Inuktitut language and cultural component of the school programs, the Department of Education establishes an Inuktitut Program Coordinator position.

Through its regional Inuktitut Program Coordinators, the Department of Education works with the Keewatin Regional Education Authority to complete three ILDF projects. Development of resource materials for use in all the schools is extended and enhanced.

The Regional Education Resource Centre continues its production of locally prepared teaching and reading materials in Inuktitut.

1986

The seven Keewatin schools move toward full bilingual education, led by the Keewatin Regional Education Centre (KREC) in Rankin Inlet. The groundwork for bilingual education began when regional program consultants met with all the LEAs to outline proposals for a comprehensive approach to delivering elementary programs in Inuktitut and English.

As a result of the Department of Education's directive to establish regional TLCs, a Language Centre is opened in Arviat, run by the Inuit Cultural Institute through contract with the Department.

1987

Schools are served by Program Consultants for Inuktitut and Second Language Acquisition working out of the regional office.

1988

The Keewatin TLC opens in Rankin Inlet in February "with a desk and a phone" and two bilingual staff. The TLC will be responsible for the development of Inuktitut Language Programs in the schools, and takes over the work of the Arviat Language Centre.

The Keewatin Divisional Board of Education opens in March and takes over administration and funding of the TLC. The Media Resource Centre opens in August in Rankin Inlet, to work closely with the TLC.

1989

TLC staff inform LEAs, school staff, and Aboriginal groups about the establishment of the Centre. The first materials developed by the TLC and Media Resource Centre are distributed to the schools. They include syllabic alphabet cards and original storybooks in Inuktitut for primary grades.

The TLC in the 1990s

In the early nineties, the work of the two TLC staff focused on the original purpose of the TLC: to produce Inuktitut teaching and reading materials, and to serve as a consultant for all matters relating to Inuktitut. Consultants worked with all Inuit teachers throughout the region, consulted on community and regional Inuktitut programs, promoted bilingual education and Inuktitut programs to parents and education staff, and organized regional workshops involving elders and language instructors. They were involved in all aspects of book production, and published many books in their first few years of operation. The Media Resource Centre produced and distributed the materials developed by the TLC for use in all schools. TLC staff have also been very involved in the development and implementation of Inuuqatigiit throughout the nineties.

Bilingual education and culture-based instruction continued to be a major emphasis of the Board. The Divisional Board policy of primary instruction in Inuktitut initially proved difficult to implement because of local differences in dialect and culture. Communities have ended up developing or amending many of their instructional materials, with support from the TLC and Media Resource Centre. The increase in availability of desktop publishing has allowed more local production of high-quality materials.

Current Operation of the TLC

The current mandate of the TLC is to develop culturally relevant programs, to coordinate development of learning materials, and to enhance Inuktitut language and culture for all schools in the region. The TLC strives to reflect the direction of the Kivalliq DEC Mission Statement. The primary responsibilities of the TLC are:

- To empower learners to be functionally bilingual, fluent, and literate in two languages, and to enable them to participate effectively in two cultures.
- To develop Inuktitut language programs and learning material for schools in the Kivalliq Region.
- To monitor the implementation of the language programs to ensure they are of high quality and meet Education Culture and Employment requirements as well as the expectations of parents.
- To assist the KDEC and community school staff in the integration of language and cultural programs.
- To serve as a cultural resource person to other KDEC staff.
- To involve local people in the production of language learning materials and other education activities.
- To educate parents on the importance of bilingual education.
- To provide support to school staff member.
- To promote culture-based schools.

In the past there have been two PYs allocated to the TLC. Federal funding cuts in 1997-98 have resulted in a reduction to 1.5 PY. One PY is staffed by the Inuktitut Program Coordinator; the 0.5 PY is allocated for production of materials, including contracts and hiring students on a casual basis. The Inuktitut Program Coordinator reports directly to the Supervisor of Schools. The Program Coordinator defines priorities for the TLC at the beginning of the year.

The TLC continues to work closely and share a building with the Resource Centre. The Resource Centre helps with the work and the funding, of producing and printing Inuktitut materials.

For a two-year term beginning in March 1998, the coordinator will also be working in partnership with a Traditional Life Skills Coordinator hired to work with Cultural Program Instructors in each community. This is funded through the Kivalliq Aboriginal Training Fund.

Current Priorities and Projects

Since the development of Inuuqatigiit, the main focus of the TLC has shifted to supporting the implementation and integration of that curriculum throughout the school system. This involves development of teaching resources and in-servicing and consulting with teachers. This is an extensive project, and one consultant is now responsible for all 10 schools in the region. At the beginning of the 1997-98 year, she visited half the communities to work directly with teachers on program planning and to inventory resource materials. Current projects include collecting materials and resources for Inuuqatigiit theme boxes that will be sent to communities.

The consultant is also involved in a number of professional committees including ISAC, the Keewatin Regional Professional Improvement Committee (KRPIC), Pauqatigiit, and as coordinator of the Inuktitut Language Arts Committee.

Production of materials, though still considered important, has decreased because of other responsibilities, and because of the reduction from two to one fulltime consultant.

Resources and Materials

To date, the TLC has produced well over 100 resources, including illustrated storybooks, song books, student workbooks, charts, posters, teaching cards, and teachers' guides. They also maintain a collection of northern books and magazines, traditional kits available for loan to regional schools, and audio tapes of oral history available for copying. All of these resources are listed in a catalogue, Keewatin Inuktitut Materials, updated May 1997.

There is generally a high demand for resources every year, and books and workbooks are reprinted as required. Most of the publishing is now done in-house in cooperation with the Resource Centre. Current publishing projects involve translating existing readers into other dialects with the help of regional teachers. Since the development of Inuuqatigiit, most of the resource materials being produced are designed to support that curriculum.

Summary of Activities by Year

1988

- Inventoried and collected Inuktitut learning materials.
- Informed LEAs, education staff, and community groups about the establishment of the TLC.
- Developed Inuktitut program for K-3.

1989

- Continued work on curriculum development, promotion of bilingual education, and development of programs and materials.
- Conducted in-servicing and training in developing native language programs for all personnel.
- Upgraded and updated current curricular development.
- Administered Aboriginal language test.

1990s

- Promoted the integration of bilingual education to CEC and parents, promoted Inuktitut programs and Local programs to teachers, Board staff, and the communities.
- Developed integrated programs for Local Programs Instructors and Inuit teachers.
- Conducted staff in-service on material production techniques.
- Developed cultural kits.
- Four books at printers, five Baffin books translated, three books illustrated, 13 books to be proofread/edited, 30 books to be illustrated, four books to be revised, six titles to be reviewed and reprinted, worked on Eric Anoee series.
- Developed two sets of traditional knowledge charts showing sealskin and caribou traditional clothing.
- Produced a songbook and tape by Charlie Panigoniak.
- Received collection of traditional knowledge audio tapes from CBC and ICI.
- Worked on development of 12 themes.

1991-93

- Developed miniature kits on traditional clothing, tools, hunting, and transportation.
- Published 10 books, charts, "My Little Dictionary" and language posters.
- 22 books in various phases of production.
- Five ISAC members from Kivalliq involved in the development of Inuuqatigiit.
- Established a proofreading committee.
- Developed Sivulliqpaat Program.

1994-95

- Reprinted 19 books and workbooks.
- Developed 10 unit plans for support of Inuuqatigiit.
- Published eight books.
- Consulted with all stakeholders of education.

1995-96

- Developed Inuktitut wall charts 1-10, and teacher resource book for going out on the land.
- Adapted two Beaufort-Delta DBE units to Kivalliq region.
- Developed Inuktitut Teaching Ideas grades 7-12.
- Developed polar bear unit.
- Produced Inuuqatigiit Themes
- Published various teaching materials for Language Arts, Social Studies and Health.
- Held Inuktitut Terminology workshop in Baker Lake.

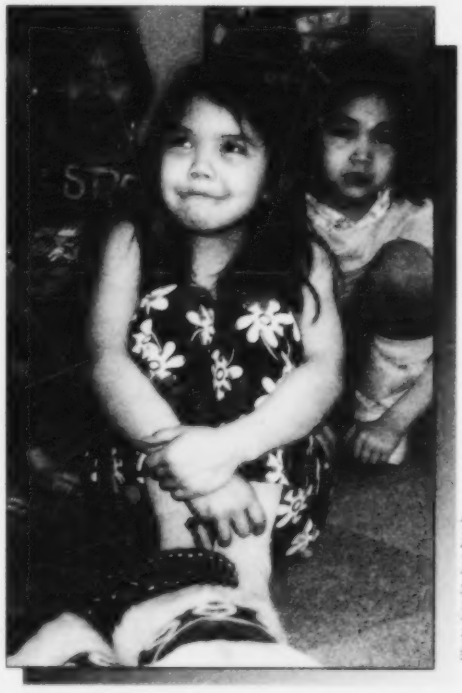


Photo Credit: Lea Nesbi

1996-98

- Participated in several ISAC meetings for the development of Inuuqatigiit Teachers' Resource Manual.
- Facilitated in-servicing and implementation of Inuuqatigiit curriculum.
- Integrated a collection of existing Inuktitut language program materials into 13 units.
- Updated material list.
- Held Inuuqatigiit Terminology workshop.
- Involved with other committees: Kivalliq Regional Professional Improvement Committee, Pauqaatigiit, ISAC.
- Established Inuktitut Language Arts Committee with participants from most Kivalliq communities.
- Finished in-house reprinting of two readers in two versions (Rankin Inlet version and Baker Lake version).
- Reprinted four workbooks.

Sahtu Teaching and Learning Centre

Opened: Slavey Language Centre in 1981/82

Location: Deline, in the elementary school

Reporting to the Sahtu Divisional Education Council in Norman Wells (formerly the Sahtu Divisional Board of Education, established in 1989.)

TLC in 1986

Current Staff (1999)

- Chuck Bloomquist, Coordinator 1997-98. (Has worked on contract and casual basis with TLC since 1987; involved with coordination of Language Centre 1980-81).
- Albertine Baton, Language Technician 1992-present. (Worked casual/contract with Slavey Language Centre and TLC 1986-1992).

Former Staff

- John Tetso, Slavey Language Centre Coordinator 1981-1986
- Jane Modeste, TLC Coordinator 1986-1990, 1996-97
- Therese Pelletier, TLC Coordinator 1992-93
- Shirley Baton-Modeste, TLC Coordinator 1993-1996

Original School Program (Teachers) Slavey Language Centre

- Judi Tutcho
- Elsie Rink
- George Cleary
- Ron Cleary
- Ron Cleary
- Augustine Kenney
- Doreen Cleary
- John Ferdinand
- Gina Bayha
- Leonard Kenney

Historical Background

1977-78

Two linguists work in the Deline/Tulita area during the summer, supported by GNWT and the Federal Government, and advised by the Athapaskan Language Steering Committee. Bernadette Kenny and Augustine Modeste work on a Slavey language dictionary, take literacy courses, and develop Slavey materials under supervision of the federal linguist. Legends and oral history are collected for texts. This work supported the development of native language materials for use in schools. There is great support from the community and Band Council.

Mitsu Oishie, with linguistic help from Phil Howard, begins work in Deline, in consultation with school staff, to produce a series of lesson materials for a grade one Slavey program. The Linguistic Programs Division begins producing Slavey readers for eventual use in schools, and begins work on a framework for a Language Arts program in Slavey as a first language.

The Linguistic Programs Division meets with school staff in Deline and Tulita to discuss the possibility of creating Slavey modules to be included in next year's school program. The Division wants Deline to be a pilot project because the community is enthusiastic about language in the schools and the language is still strong. The "Franklin Project" would serve as a model for developing language programs in other schools. The Division intends to do most of the materials preparation, to conduct in-service training, and to continue to support the program as it develops. They plan to supplement existing language arts and social studies programs with oral Slavey modules, and to introduce Slavey literacy materials once the oral program is established.

1979

Bert Rose becomes school principal. Having taught in the Eastern Arctic he is an advocate of first language instruction. He encourages the introduction of a Slavey program in the primary grades, as several of the teachers are bilingual graduates of the Teacher Education Program. The Hamlet and Band Council discuss the proposed Slavey Literacy Program, and strongly recommend that it be introduced to the school in 1979-80. There is some debate and resistance among school staff, who do not want to proceed without a curriculum and supporting materials. Several teachers do an informal survey of parents, and find about half favour instruction in Slavey. It becomes clear, however, that most parents are not aware of the implications of instruction in one language or the other.

A Slavey program is introduced in the fall. Slavey is the language of instruction in K-1, and some Slavey is taught in grades 3-6. Basic readers, alphabet charts, and teaching tapes have been prepared by Linguistic Programs. Everything else must be developed by the teachers as they go along, with continual support from Yellowknife. Judi Tutcho (grade 1) translates English materials into Slavey as she teaches.

Linguistic Programs and school staff agree on a five-year implementation plan to phase in bilingual education one year at a time as materials become available. Linguistic Programs provides Slavey literacy training for school staff.

1980

School staff and Linguistic Programs put major efforts into developing a comprehensive language program based on the principles of bilingual education. Readers with workbooks and teaching guides are developed for grade one, and thematic Slavey language units are introduced for grade one social studies, science, and language arts. Thematic units focus on culturally relevant concepts and skills, and are developed with input from the community.

Energy builds around the "Franklin Project". A close and committed network of bilingual Slavey teachers-actively supported by the principal, the community, and Linguistic Programs-contributes to the early success of the program. Materials are continually being prepared, then introduced to teachers through workshops.

1981

A successful language program is being run in the school, with Slavey as the language of instruction for K-3. In February George Cleary, one of the Dene teachers, becomes principal.

The program is slowed down by the teachers' need for more literacy training, and the difficulty in meeting the school's need for teaching materials. Although materials are still being developed, the teachers' time to work on them is limited, and Linguistic Programs must also meet the needs of other communities. Jane Modeste works on developing materials in Linguistic Programs, and the Department of Education hires Judi Tutcho to work solely on production of curriculum material.

1981-85

George Cleary expresses concern over the lack of reading materials for children who are becoming literate. He requests funding from the Department of Education to hire people to work on developing Slavey reading materials. Consequently, a workshop was held to develop oral language materials.

A Language Centre is opened with funding from the department. John Tetso becomes coordinator of the Fort Franklin Slavey Project, and several staff are hired to develop materials to support the language program in the school. The Language Centre works in close cooperation with the Native Language Program Specialists (Fibbie Tatti and Jane Modeste) in the Department of Education.

The Slavey Project and the Language Centre continue operating successfully, with funding from the ILDF, until ILDF ends in 1985. Most of the teachers and staff involved with the Project since its beginning have moved on or are about to leave. It is difficult to find bilingual Slavey teachers to replace them.

1986

A Teaching and Learning Centre opens in Deline, with Jane Modeste as Coordinator and three staff. The TLC's mandate is to keep the language alive in the schools. Staff develop materials, interview elders and conduct other research, work with teachers in the schools. The TLC receives support from the Department of Education until the divisional board is established.

1989

Sahtu Divisional Board is established. Board initiatives include expansion of native language and cultural programs.

The TLC in the 1990s

By 1990s, most of the people involved with the Language Project since the beginning had moved on, and with them went much of the momentum. There were no people with the same background to replace them; there were not enough certified teachers from the community, fluent in English and Slavey.

In 1989, administration and support of the TLC were transferred from the Department of Education in Yellowknife to the new divisional board, located in Norman Wells. Although the board supported the idea of language and

Photo Credit: Department of Education, Culture and Employment

especially cultural programs in the schools, there was little active support, ongoing training, or direction for the TLC. The TLC kept in touch with other language centres and shared resources. Staff continued to produce materials and work with teachers. They also became involved with the Department of Education's Dene Subject Advisory Committee, working to develop Dene Kede. However, the TLC and the school language program gradually became more separate from the community. In 1990s Jane Modeste left her position as Coordinator, and the position remained vacant until 1992.

During 1992-93, Therese Pelletier became Coordinator and took on the responsibility of assessing the TLC and language program, determining needs, and setting priorities. At the end of her term she wrote an extensive report on the status and needs of the TLC. In summary, she found that although there were Aboriginal language teachers, there was no policy, direction, or actual program for teaching Aboriginal languages, that the TLC had no clear direction, and that Aboriginal language teachers were receiving no ongoing support or training. Although teaching materials were available, they were only in the Deline dialect, and none had been developed recently with contemporary content. She said that although there might have been a language program in Deline in the past, none existed at that time, and despite the valiant efforts of language teachers, the language was being lost.

She concluded that Aboriginal language development was a low priority for the Board, and warned that immediate action was needed to save the language, especially the Mountain and Hare dialects. She listed as the top three priorities 1) ongoing professional development for Aboriginal teachers, 2) the development of a viable language program, and 3) the adoption of an implementation plan for Dene Kede. During 1992-93, Ms. Pelletier submitted funding proposals to the board for nine projects, coordinated the piloting of Dene Kede, and organized workshops for teachers. Her term was not extended.

Since 1993 there have been three Coordinators. With the help of the Language Technician, each has spent time inventorying, organizing, and cataloguing materials in the TLC, trying to raise the profile of the Slavey language, working on materials, developing kits for use with Dene Kede (K-6), helping teachers, and transcribing, retranslating, and computerizing old materials for translation into other dialects. They continued to work with little direction or active support, each setting their own goals. In 1994 development of Dene Kede (7-12) was begun. Staff have participated on the Subject Advisory Committee, and have spent much time travelling to meetings, researching, and documenting information.

Current Operation of the TLC

The TLC has a staff of two - a Coordinator and a Language Technician. Although the Language Technician has worked at the TLC for a long time, the Coordinator is a school-year term position that is renewed from year-to-year. The frequent turnover in the Coordinator position has made long-range planning difficult, and has tended to result in a lack of focus and continuity for the TLC program.

The Mission Statement of the TLC has been rewritten several times to reflect the direction of the board. As described by the Divisional Board (year unknown), the mandate of the TLC is to "promote the inclusion of Sahtu Dene and Métis history and culture in the Sahtu school curriculum".

Although the mandate of the Sahtu TLC is to serve all schools in the region, the TLC has been viewed as a "Deline TLC" because in the past all staff have been from Deline, and materials have been produced only in the Deline dialect. Serving the broader region by producing materials in other dialects has been a priority for several years. However, lack of standardization for writing among the dialects has been a major obstacle to production and usefulness of materials.

Currently Slavey is taught as a subject four periods/week in grades K-9. There are no qualified instructors to teach an immersion program. Language instruction still suffers from lack of a clear program and lack of trained teachers. Although many language teachers have been teaching for a number of years, they have not received adequate training in

teaching methods, such as working with a curriculum and developing plans for the year.

Current Priorities and Projects

One of the top priorities is development of a "user-friendly" curriculum for the school language program, one that includes scope, sequence, and guidelines for evaluation, but is not intimidating to teachers who do not have formal training in education.

A second priority is ongoing production of learning materials to support the language teachers, in particular materials in dialects other than the Deline dialect. The Language Technician is working on transcribing short sentences to be translated into other dialects. The TLC is inexpensively reproducing small books for primary grades using a scanner and colour photocopier.

The Language Technician continues the ongoing task of transcribing, translating, editing and developing a computer base of the taped interviews, legends and stories collected over the years. She also continues to work with the Elders, documenting more traditional knowledge. She is often asked to do other odd jobs, such as translations for other government departments.

A constant priority of the TLC is raising the profile of the Slavey language everywhere possible in the communities, and impressing on parents and community leaders that it is the "critical hour" for the language. Slavey is still strong in Deline, although students have recently started coming to school speaking more English. In other Sahtu communities, the language is much weaker. The TLC recognizes the need to get the school and the community to work more closely together to revitalize the language. Currently, the school and the community are often separated.

Resources

Over 40 resource materials in the Deline dialect were produced and published by the Linguistic Programs Division and the Slavey Language Centre in the early eighties. They included readers, workbooks, activity books, phonics books, alphabet charts, flash cards, and dictionaries. A number of these have been revised to comply with changes in orthography and republished. These materials continue to be distributed by the TLC. In addition, 22 books were adapted with permission from the Black Lake (Saskatchewan) First Nation and published by the TLC in 1995.

Summary of Activities by Year

1992-93

- Much time spent on assessing current situation (Coordinator's position vacant since 1990s), assessing needs and priorities, consulting with education partners, identifying and organizing TLC materials and resources, clarifying TLC's roles and responsibilities, and establishing a network of resource people including other TLCs.
- Frequent travel to communities to work with teachers.
- Gave workshops for Classroom Assistants, terminology workshops, and coordinated bookmaking workshop.
- Gave Arctic College course to Slavey language teachers.
- Participated on Dene Kede Subject Advisory Committee and coordinated regional orientation and piloting of Dene Kede.
- Prepared funding proposals for nine projects including production of Slavey alphabet charts, teacher-made Slavey readers, pictorial dictionaries, and verb dictionary, workshops in grammar, and use of Slavey computer fonts, adaptation, translation, and revision of existing teaching materials, transcription and translation of archival audio material, and gathering and recording information from Elders in the smaller communities.

1993-94

- Developed colour and number charts and poster of body parts.
- Listened to Elders' stories to get ideas for readers.
- Participated in Dene Kede development.
- Worked on raising profile of language with divisional board.
- Worked on pictorial dictionary for primary grades.
- Made orthography corrections of Slavey readers and workbooks, retranslated them into English for translation into other dialects.
- Contractor working on dictionary.

1994-95

- Both staff involved in developing Dene Kede (7-12); much time spent on travel to meetings, research, and documenting information with Elders.
- Worked on production of story books (Black Lake First Nation adaptations).
- Participated in Teachers' Conferences and Dene Kede orientations in communities.
- Inventoried raw material still needing printing, worked on creating data base of all old tapes of legends.

- Checked and corrected orthography of existing materials and put on computer to facilitate translation into other dialects.

1996-97

- Travelled to schools to assist teachers with program planning, development of yearly plans and daily lessons, activity ideas, and assistance with materials.
- Met teachers' requests for cultural materials.
- Participated in Dene Kede workshops and development meetings.
- Worked on teacher guidelines for Slavey language program.
- Translated short sentences into different dialects.
- Catalogued tapes of legends and oral history.
- Continued work on development of readers.
- Worked on ongoing project to develop kits for each Dene Kede theme.
- Met with DEA members to establish goals and objectives of TLC, and to stress the need for strong support until TLC becomes stable.

Kitikmeot Teaching and Learning Centre

Opened: 1987

Location: Kugluktuk, at the Board (DEC) office.

Reporting to Kitikmeot Divisional Education Council (formerly Kitikmeot Divisional Board of Education established in 1988).

Current Staff (1999)

- Millie Kuliktana, Aboriginal Language Consultant (Inuktitut Program Consultant, January 1995 - 1997)
- Susie Evyagotialak, Inuinnaqtun Program Consultant
- Allen Aglukkaq, Inuktitut Program Consultant (located in Gjoa Haven)
- Ian Critchley, Materials and Resource Centre Consultant
- Student Support Consultant (vacant)
- Mark Delaney, Technology Consultant

Former Staff

- Rosemarie Meyok, Inuinnaqtun Program Consultant, 1986 - August 1996 (with leave in 1995)
- Edna Elias, Inuktitut Program Consultant, 1988-1990
- Josie Tucktoo, Inuktitut Program Consultant, 1990-1993

Historical Background

In the late 1970s and early 1980s, Kugluktuk was a "key area" of focus for the Linguistic Programs Division. Mick Mallon, Rosemarie Meyok and others in the Division worked on developing a program for teaching Inuktitut as a second language, as children in the community were not fluent in English. They produced a basal reader series, adapting Eastern Arctic materials to the Kugluktuk dialect and to a second language situation. Much effort was spent on providing in-service training and language program workshops for classroom assistants, language instructors, and administrators. This revitalized interest in teaching Inuktitut in all communities in the region.

In 1987, Rosemarie Meyok's position as Inuktitut Language Specialist in Yellowknife was transferred to the regional office in Kugluktuk so she could open a TLC. By this time "quality bilingual education for all students" was considered a priority of the Kitikmeot region. Inuktitut was the language of instruction in primary grades in Pelly Bay

and Gjoa Haven, and it was taught as a subject in all other communities. The establishment of a regional TLC was considered welcome support for the native language program and instructors. Initially Rosemarie focused on developing Inuinnaqtun materials for the schools, training native language instructors in the schools as well as TEP students, and teaching literacy.

In 1988 the Kitikmeot Divisional Board was established and the TLC came under its direction. The Board continued the high priority given to bilingual education in the Kitikmeot. The Board formed a Regional Language Commission, with TLC representation, to provide philosophical and practical direction in the area of language education. The work of the Language Commission eventually resulted in the Board's philosophy statement, which recognized language as the focal point of all curriculum areas.

In 1988 a second Program Consultant was added to the to develop program and materials in Inuktitut for the eastern Kitikmeot communities. Over the next two years, the TLC staff put a lot of effort into promoting the use of native languages at school and at home. They coordinated a series of public meetings on native languages in all the communities. As a result of the TLC's work, interest in teaching Inuktitut increased throughout the Kitikmeot, and the Board was better able to support native language instructors.

The TLC in the 1990s

By 1988 the primary goal of the Board and the TLC was to increase parental involvement in native language programs. The visibility and use of native languages in the schools was increased, and more elements of Inuit culture were integrated into all curricula. A Regional Native Language Commission was also formed to provide guidance and direction for TLC staff and native language instructors on the continuing development and delivery of the native language programs in the schools.

In the early nineties, the Board made a major capital investment in publishing books in Inuinnaqtun and Inuktitut. Along with providing support for Inuit teachers, producing books became a major focus of the TLC. Program Consultants became involved in all aspects of the publishing process; in some years 20 books were produced.

During the development of Inuuqatigiit in the mid-nineties, the Inuinnaqtun/Inuktitut Program Consultants were very involved in the curriculum development process as members of the Inuuqatigiit Subject Advisory Committee (ISAC). For over two years they focused primarily on the local research and collection of information needed to develop the curriculum. In addition, the Inuktitut Program Consultant taught Aboriginal language courses to NTEP students.

In 1995 Rosemarie Meyok left the position of Inuinnaqtun Program Consultant, and the position remained vacant. With only one Aboriginal language consultant on staff, and with the great amount of time required for Inuuqatigiit development, book publishing became a secondary priority for several years. The TLC handed over responsibility for writing and gathering material for books to the schools and communities. TLC staff held writing workshops with teachers, elders, and youth to get material for publication, and to train them to hold workshops in their communities. The TLC stayed involved mainly with editing and as the liaison between the printers and the Board. Most recently, teachers have been asked to translate existing Inuktitut / Inuinnaqtun books into the Netsilingmiut dialect.

Current Operation of the TLC

Both the Inuktitut and Inuinnaqtun Program Consultant positions have been filled for 1998-99. The Inuinnaqtun Consultant is based out of Kugluktuk and works with the three western communities. The Inuktitut Consultant is based out of Gjoa Haven, and is responsible for the three eastern communities. The position of Aboriginal Language Consultant has been created to supervise these two program consultants, to coordinate final stages of publishing, and to serve as the liaison for the Nunavut Initiative.

The other Program Consultants are also considered part of the TLC, and work with the Aboriginal language consultants as a team. They try to visit schools as a team to promote the integration of Aboriginal languages into all school programs and subject areas.

The primary roles and responsibilities of the TLC are:

- To develop, maintain, and revitalize Aboriginal languages through enabling and encouraging their use in the home, the school, and the community.
- To continue to promote the use of Inuinnaqtun/Inuktitut throughout the school.
- To promote the implementation and integration of Inuuqatigiit into all school programs.

Current Priorities and Projects

Currently, a major focus for all program consultants in the TLC is the implementation and integration of Inuuqatigiit in all subject areas. The TLC staff try to visit the eight schools in the region twice each year to work directly with teachers in program planning, and to conduct in-servicing for bilingual teachers and language specialists. The TLC also serves as a liaison between schools.

With the recent decentralization of staff, the TLC is able to once again focus on publishing books in the Aboriginal languages. This will be a major initiative this year.

Resources and Materials

The Kitikmeot TLC has produced many illustrated storybooks and readers for both young and older children. They include original stories and retellings of traditional legends. The TLC has also produced resources and kits for teachers to support language instruction and Inuuqatigiit.

Summary of Activities and Projects

1993-94

- Participated in development of Inuuqatigiit as member of ISAC; conducted community research and topic development for Inuuqatigiit.
- Worked with schools in developing activities and identifying resources for travelling theme kits.
- Introduced Inuuqatigiit and reviewed use of Native Language Inventories with Kitikmeot TEP students.
- Ongoing publishing and printing of books; published and printed Inuinnaqtun/ Inuktitut books of stories for Junior and Senior High.

1994-95

- Concentrated on the development of Inuuqatigiit. Completed in-servicing and promotion of Inuuqatigiit in Kitikmeot schools and at Teacher's Conference.
- Professionally published seven new books in Inuinnaqtun. Also took part in a cooperative print run with the Baffin and Keewatin Boards based on a story titled "Let's Go Sliding".
- Cosponsored regional Elders' Conference to develop CTS courses.
- Participated in NTEP Steering Committee and taught NTEP course.

1996-97

- The Inuktitut Consultant attended all ISAC meetings (in Yellowknife); actively participated in the development of the "Inuuqatigiit Teacher's Resource Manual", and the Inuktitut Language Arts curriculum.
- TLC staff coordinated the official launching of Inuuqatigiit.
- Continued ongoing translation, development, printing, and publication of numerous books and teaching units to support Inuuqatigiit.
- Coordinated contract work for publishing, including Inuktitut addition to previously published books, additional children's stories written by Kitikmeot teachers and NTEP students, and a Homework Journal.
- Participated on the Qitiqmiuut Inuit Uqauhiliriyiit (QIU) Committee developing roles, responsibilities, and evaluation procedures for Language Specialists; developed an Inuktitut/Inuinnaqtun Support Document for the current Language Inventories; and Aboriginal language programs; and an Aboriginal Literature Resource Guide.

Deh Cho Teaching and Learning Centre

Dene Zhatie K'Etlc

Opened: August 1986

Location: Fort Simpson, in DEC office.

Reporting to the Deh Cho Divisional Education Council (formerly the Deh Cho Divisional Board of Education established in April 1990s).

Current Staff (1999)

- Andy Norwegian, Language Specialist, 1986 - present
- Fanny Swartzentruber, Curriculum Specialist, 1988 - present

Historical Background

In 1980 English was the language of instruction in all Deh Cho schools. A few schools taught Slavey classes; others had no language program but desired one. In the early 1980s, the Linguistic Programs Division worked with communities individually to assess their needs and begin developing language programs. Fort Simpson began a Slavey as a second language program in the fall of 1979, and an oral language development program the next fall. A major problem in all schools was the lack of training for language instructors and the lack of South Slavey teaching materials.

In 1981 Aboriginal language development was given a high priority by the Legislative Assembly and the GNWT. In this climate of support, initiatives by the Department of Education created an opportunity for a language program to develop at the community level. The establishment of those language programs led to the development of TLCs. A vision emerged for a centre for language training and program/materials development to be located in Fort Providence. The Department of Education began negotiations with the local Band Council and LEA for the development of a centre that would have a mandate similar to that of the current TLCs. As envisioned, the proposed centre would support the development of Slavey language programs in the regional schools, serve as a centre for training Fort Smith TEP students and classroom assistants in methods for teaching native languages, provide training for community residents in the development of culturally-based teaching materials, and serve as a centre for research on Dene language education.

The Zhati Koe (Fort Providence) Slavey Research Project was begun in July, 1981, by the Band Council and the LEA, with funding from the Department of Education and active support from the Department, the Area Superintendent, Arctic College (Fort Smith TEP) and the principal of the Fort Providence school. Ethel Blondin-Townsend and Margaret Thom coordinated a research team of local bilingual Slavey educators in a project to research traditional and modern Dene culture in relation to the Slavey language. Researchers worked closely with the elders documenting language and traditional knowledge.

This first project evolved into a very successful community-driven program and language centre that developed Slavey teaching materials based on traditional knowledge of the elders, implemented a Slavey language program in the Fort Providence school, delivered community literacy classes for adults, and trained researchers and language instructors. The program/centre was funded through 1985.

In Fort Simpson, a Slavey Immersion Program was begun in 1982 and established in the school the following year. The program consisted of an immersion class where all subjects were taught in Slavey, and development of supporting materials. Andy Norwegian coordinated the program and Phoebe Allaire taught the class and helped develop materials. The program initially faced a number of challenges, including problems securing funding, and the challenge of teaching an immersion class with students who did not speak Slavey. The program continued into the late 1980s.

The Deh Cho TLC was officially established in 1986 as one of the first TLCs. Andy Norwegian was staffed as the Language Specialist, reporting to the Aboriginal Languages Division (Department of Education) in Yellowknife. The TLC's early focus was on teacher training and literacy development. Andy worked in partnership with Arctic College to teach Dene language literacy and Dene history courses as part of the community-based TEP. He also delivered Slavey language courses for adults in the communities throughout the region. The TLC was involved as well with the effort to standardize the Slavey language to facilitate the development of written materials.

In 1988 a Curriculum Specialist (Fanny Swartzentruber) was brought on staff to work with teachers in the schools and develop curriculum and materials. While the TLC continued its work in teaching and promoting literacy, staff also began developing a Slavey language curriculum, producing teaching kits and books, and assisting native language instructors with program development.

The TLC in the 1990s

In 1990s the Deh Cho Divisional Board was established and assumed administration of the TLC. The priority of the TLC continued to be the promotion and enhancement of South Slavey language and Dene culture in the school programs. TLC staff continued to produce books, kits, visual aids and other teaching materials, and to work closely with teachers as the language and cultural programs developed and expanded.

In the early nineties, staff were very involved with developing curricula for Slavey language, Northern Studies (grade 10), and Dene Kede K-6 and later 7-9. This work required a lot of time for travel, meetings, and extensive community research. Andy continued to teach language courses for TEP students and adult education, and the TLC organized various professional development workshops for native language instructors. Work also continued on documenting the Slavey language and developing dictionaries.

Current Operation of the TLC

The TLC operates with two staff, a Language Specialist and a Curriculum Specialist, reporting to the Director of the DEC. The two work as a team, combining their respective expertise in linguistics and language development, and curriculum development. Both staff have been with the TLC for at least ten years, which has lent stability to TLC projects. Staffing and operation of the TLC is funded primarily with Vote 4 money. The mandate of the TLC has not changed since the 1990s.

Current Priorities and Projects

In the past, developing written materials has been a major focus of the TLC. Recently, however, staff have had less time to devote to this aspect of their work. Developments at the DEC and in the Department of Education Culture and Employment, particularly the development of new curricula, are resulting in changing priorities. Currently, major priorities are the implementation and integration of Dene Kede K-6, involving in-service work with teachers and development of teaching kits, the final stages of developing Dene Kede 7-9, and the revision of the Northern Studies curriculum. Recently, the TLC staff have prepared kits (charts, overheads, photos, videos) for the five Dene regions to assist other Dene TLCs with Dene Kede orientation.

Staff provide consultation with schools, community programs, and the public on an ongoing basis. They travel to regional schools, and work with students and teachers in class at the request of teachers. Andy is still involved in adult language education, teaching literacy courses through CTEP, and teaching literacy workshops. TLC staff also take on other duties as needed at the Board office.

Resources and Materials

Since its establishment, the TLC has produced numerous teaching resources, including illustrated story books (South Slavey/English) with vocabulary lists, readers and associated workbooks, activity books, curriculum resource kits, South Slavey dictionaries and language books. Materials produced before 1991 are listed in the Dene Language Resource Directory. The TLC does not publish a formal catalogue or list of materials produced. New materials are sent directly to the schools. Newsletters listing materials available are sent out after every Council meeting (every few months).

Community programs and individuals, as well as schools, use the resources available at the TLC. Requests for resources come from other DECs and communities in the NWT, and from school boards in other provinces.

Summary of Activities by Year

1993-94

- Developed and added to resource kits for Dene Kede and Northern Studies 15.
- Completed final production and distribution of South Slavey Topical Dictionary has been extensive, long-term project.
- Developed sequel to Verb Dictionary.
- Translated children's books for Day Care Centre.
- Worked on Slavey 15 curriculum (grade 10)-publication Dec/93.
- Worked on Drumming 15 curriculum (grade 10), including research with elders-publication Dec/93.
- Translated and assisted with production of Board Information Booklet for communities.
- Developed Slavey 25 course.
- Planned and assisted with "Teaching Slavey as a Second Language" course for Arctic College Teacher Education.
- Facilitated Language Teachers' writers' workshop (for Literacy Department).
- Prepared for TLC to function as regional resource centre.
- Assisted with Dene Kede development and implementation.

1994-95

- Finalized and published in-house Slavey 15 and 25 curricula.
- Involved in planning and implementation of Early Intervention Program.
- Participated in development of Dene Kede 7-9, including local research with elders.
- Planned integration of Dene Kede and other subject areas.
- Conducted language workshop with Aboriginal Language instructors.
- Continued work on Dictionary of the Verbs of South Slavey.
- Completed illustrations for South Slavey alphabet cards for classroom display.

1995-96

- Assisted Deh Cho Youth Conference planning committee; organized Elders' Sharing Circle sessions.
- Ongoing participation on Subject Advisory Committee for Dene Kede 7-9; extensive community research.
- Involved in Early Start Program.
- Involved in Western Arctic Curriculum Implementation Committee (WACIC).
- Continued ongoing documentation of South Slavey Language and work on expanding verb dictionary.
- Prepared Slavey promotional items for school incentive programs.
- Continued support to CTEP programs by providing materials and delivering courses.

1996-97

- Participated in development of Dene Kede 7-9, including associated research.
- Continued work on project to document South Slavey Language and expand verb dictionary.

Baffin Teaching and Learning Centre

Opened: 1987

Location: Iqaluit, in Baffin Board/DEC office.

Reporting to the Baffin Divisional Education Council (formerly Baffin Divisional Board of Education established in April 1985).

Current Staff (1998)

- Gwen Coffin,TLC Principal (Coordinator), 1997-present
- Martha Kyak, Inuktitut Program Consultant, Pond Inlet, 1997-present (also in Iqaluit 1991-92)
- Morty Alooloo, Inuktitut Program Consultant, Arctic Bay, 1997-present (also in Iqaluit 1993-94)
- Joanna Quassa, Inuktitut Program Consultant, Igloolik, 1998-99.
- Elisapee Ootoowak, Elder / Inuktitut Program Consultant, Pond Inlet, 1998-99.
- Oleena Niowyuk, Inuktitut Program Consultant, 1998-99 (also Secretary 1989-1991, Language Specialist, 1993-1995; Book Production Coordinator 1996-97).

Former Staff

- Fiona O'Donoghue, Supervisor of Schools/TLC, 1986-1990
- Nuullaq Arnaquq, Supervisor of Schools/TLC, 1990-1997
- Liz Rose, Inuktitut Program Consultant, 1986-1991
- Rhoda Arreak, Inuktitut Program Consultant, 1988-1991
- Leena Evic Tweedie, Inuktitut Program Consultant, 1993-94
- Eva Arreak, Inuktitut Program Consultant, 1993-1996,
- Peesee Pitsiulak, Inuktitut Program Consultant, 1995-1997
- Shuvinai Mike, Inuktitut Program Consultant, 1995-1997
- Kathy Okpik-Otpilluk, Inuktitut Program Consultant, Nunavik, 1997-98
- Phoebe Hainnu, Inuktitut Program Consultant, Clyde River, 1997-98

Historical Background

Early 1980s

The Baffin has a longstanding tradition of teaching Inuktitut in the schools, and a group of experienced Inuit teachers. Most schools teach Inuktitut in K-9; many schools teach all or part of grades K-3 in Inuktitut. A number of Inuktitut teaching materials have been produced in the communities when funding was available, and Inuktitut literacy is a high priority. An Inuktitut Program Specialist (Liz Rose) is working in Igloolik developing program materials in Inuktitut for grades K-3.

1985

The Baffin Divisional Board is established. Its top priorities are the promotion of literacy through the production of high-quality Inuktitut books, and the development of a bilingual school system incorporating Inuit culture into all its aspects.

1986

Liz Rose moves to the Board office in Iqaluit. Liz, Rhoda Arreak, and Fiona O'Donoghue (Supervisor of Schools) begin the work of the TLC in Iqaluit.

1987-88

The Baffin TLC is officially established with Vote 4 (Secretary of State) funding for two Program Consultants and a Language Specialist/Secretary. With funding allocated for the third position, experienced Inuit teachers are hired on a casual basis to assist with curriculum development, and a secretary is hired when needed.

Teamwork, commitment, and strong support from the Board contribute to a highly productive TLC with two primary areas of focus: the production of Inuktitut books, coordinated by Rhoda Arreak; and the development of teaching kits to support Pinnguaqtuut, coordinated by Liz Rose.

Pinnguaqtuut is a K-9 program, developed by teachers from the Baffin and other Inuit schools, which uses northern themes and Inuit cultural content to teach the NWT curricula. Comprehensive teaching kits in Inuktitut and English are to be developed for each of the themes by the TLC and Baffin educators. As well as working on the kits, Liz Rose consults with teachers on language and cultural programs.

Producing children's books in Inuktitut is a major initiative, with a goal of 20 books to be published per year. TLC staff are involved in all aspects of production, including writing, editing, illustrating, proofreading, publishing, and coordinating these tasks with contractors. Many people from the communities are involved as writers, illustrators and members of the Production and Editing Committee. Many EATEP students submit stories as part of their course work. The staff of the TLC and the Resource Centre (Joycepoosie Peter and Del Carey) work as a team to publish the books and materials. The Board allocates special funding (usually $200,000 per year) through its Materials Development Fund specifically for the production costs of Inuktitut literature and program materials.

The TLC and the BDBE organize and sponsor the first Sivumut regional professional development conference specifically for Inuit educators. The conference is held entirely in Inuktitut.

The TLC in the 1990s

In 1990s, all of the original TLC staff left their positions. Nuullaq Arnaquq took over as Supervisor of Schools and Coordinator of the TLC. During the nineties, a number of people worked at the TLC, each staying one to three years. Most years, the TLC had two or three fulltime staff.

The major priorities of the TLC in the 1990s have been:

- Implementation of K-9 Pinnguaqtuut, including training for all staff, and continuing development of teaching units;
- Development, writing, and implementation of Inuuqatigiit Inuktitut Integrated Curriculum in Inuktitut;
- Participation with ISAC in the development of the English version of Inuuqatigiit;

- Program support for K-12 Inuit teachers and program staff;
- *Development and implementation of Inuktitut* Language Arts Curriculum K-3, 4-6;
- Continued production of Inuktitut storybooks for K-12;
- Production and coordination of Inuktitut teaching material and units;
- Facilitation and coordination of workshops for Inuit staff and Inuktitut Contract Teachers;
- Coordination, transcribing, typing, and compilation of Inuktitut stories, traditional knowledge, and recollections from tapes acquired from CBC;
- Involvement with the Baffin Writers' Project a partnership of schools, communities, and visiting professional writers, designed to encourage writers and foster the growth of the Inuit voice in Canadian literature;
- Production of Nunavut Birds book;
- Involvement in the development of High School CTS modules using Inuuqatigiit;
- Development of High School Inuktitut materials, and involvement in the Northern High School Project developing units that integrate academics and traditional knowledge;
- Development of a writing samples book;
- Publication of teaching aids.

Current Operation of the TLC

The TLC is considered the "heart and soul" of the Baffin DEC. The staff at the TLC has always worked cooperatively as a team, with each individual having a specific role associated with either book production, program development and teacher support, or research. TLC staff work cooperatively with other program consultants on common projects. The TLC has always determined its own priorities and goals in accordance with the BDBE / DEC philosophy, and receives full support from the Board.

Photo Credit: Jeff Hawkes

Beginning in 1997-98, the TLC staff has consisted of a Coordinator based in Iqaluit, and five Program Consultants (one fulltime, 4 part-time), each based in a different community school. Previously, consultants spent much time travelling to the 15 communities and visiting the 21 schools in the Baffin. This has made it a challenge to staff the TLC because many of the qualified teachers have young children and do not want to travel. It has also taken time away from program and materials development. The new arrangement was put in place to address these issues.

TLC staff positions are still funded primarily by Vote 4 (Secretary of State) allocations. The DEC continues to provide additional funding ($175,000 in 1997-98) from its Materials Development Fund to cover the costs of producing books and teaching materials. This funding depends on the existence of surplus funds at the DEC level. The DEC has also been able to hire elders and support other culture-based activities with funding received through UHRDS and the Nunavut Secretariat.

Current Priorities and Projects

As always, book production and program support to school staff are the major priorities. Now that Inuuqatigiit and Language Arts K-6 are developed, the TLC staff are focusing primarily on development of units and materials to assist teachers with the curricula. Other priorities include developing a Language Arts curriculum for grades 7-12, and eventually the resources and materials to support it, and work on bilingual education and transition issues. Additional ongoing responsibilities of TLC staff include participation in meetings with the Board, program staff, CECs and school staff, and special committees, and involvement in workshops and teachers' conferences, including Sivumut the regional professional development conference for Inuit educators which takes place every three years.

Resources and Materials

The Baffin TLC has produced over 200 high-quality, illustrated books in various dialects of Inuktitut. Most of these are series of storybooks for children. The books are listed in an illustrated catalogue (Teaching and Learning Centre Books, 1997-98) available from the TLC. Other teaching materials such as posters, calendar cards, flash cards and song books/tapes are also available. The TLC produces books on an ongoing basis. Future projects include books for older readers, including nonfiction, novels, and possibly a play.

Photo Credit: Muriel Kelly

Summary of Activities by Year

1987-88

- Coordinated the Inuktitut resources available in schools and communities.
- Organized the publishing, printing, editing, proofreading, and distribution of camera-ready materials awaiting production.
- Graded and distributed the Pond Inlet Readers.
- Prepared two model units for the Integrated Curriculum for Nunavut.
- Provided leadership to the Teacher Curriculum Committee during the development of thematic handbooks.
- Assisted with instruction of Inuktitut Second Language course for GNWT.
- Served as resource persons for EATEP.
- Provided ongoing support to Inuktitut teachers in schools.
- Provided in-service and evaluation of the Inuktitut 15 pilot curriculum for grade 10.

1992-93

- Facilitated a workshop with elders and the committee formed to develop the Inuktitut Curriculum in Inuktitut.
- Assessed needs for materials and programs in Inuktitut.
- Produced a theme unit developed by Nakasuk school, for distribution to all schools.
- Organized theme boxes for Piniaqtavut at the TLC.
- Compiled standard use of Inuktitut words for colours, months, days and numbers.
- Met with Inuit instructors of EATEP to come up with ways to work together on program and material development.
- Distributed special binders for collecting terminology in Inuktitut to all schools.
- Continued to compile and redistribute locally developed Inuktitut materials for use by other schools.
- Developing calendar month cards in North and South Baffin dialects.
- Catalogued "Sinnaksaut" program tapes of legends and stories (donated by CBC).
- Developing a book on Nunavut Birds in cooperation with Canadian Wildlife Service.
- Completed illustrations for 13 books.
- Completed catalogue of the 200 Inuktitut storybooks.
- Facilitated a workshop on bilingual education for the Baffin Board.
- Presented a publications workshop for Pond Inlet school staff.
- Assisted with two school reviews.
- Helped with organization of Sivumut Conference.
- Developed policies to enhance the quality of Inuktitut being used at the Board office.

1993-94

- Worked with Inuit teachers in planning and developing units and materials for the Inuktitut Program (grades 7 - 9).
- Edited and proofread books ready for publication.
- Completed syllabics cards.
- Worked on Naming and Kinship Unit.
- Presented and facilitated workshops in Inuktitut at the Regional Conference.
- Travelled to Sanikiluaq to assist Inuit staff with book production and program development.
- Started transcribing traditional stories and legends from CBC tapes.
- Attended Inuuqatigiit meetings.
- Developed a booklet on writing guidelines for teachers.

1994-95

- Completed K-3 Inuktitut Language Arts Draft for piloting next year.
- Drafted the Writing Samples Project: a collection of students' writing and their teachers' methods for teaching reading and writing.
- Coordinated ongoing work on Inuktitut version of Inuuqatigiit.
- Attended NWT and Baffin Inuktitut Subject Advisory Committee meetings.
- Assisted with meeting to collect traditional knowledge from elders for the development of Inuuqatigiit.
- Established Inuktitut Contact Teachers in each school to coordinate collection of teacher-developed materials for distribution by TLC. Held workshops with Contact Teachers.
- Presented Professional Development workshops for teachers.
- Worked with NTEP presenting or instructing courses.
- Ongoing selection, editing and illustration of stories; book production schedule was delayed due to staff on leave.
- Continued work on Nunavut Birds book.
- Held four book production workshops.
- Completed a booklet in Inuktitut and English on the use of Inuktitut storybooks.
- Developing a TLC manual on the book production process.
- Completed transcribing of 21 tapes donated by CBC.

1995-96

- Attended meeting to review the draft K-3 Inuktitut Language Arts and the Language Arts Western Consortium.
- Completed editing and rewriting of Inuktitut and English versions of the K-3 Inuktitut Language Arts.
- Did extensive work on Inuuqatigiit including compiling research on missing topics, editing and rewriting Inuktitut draft, attending ISAC meetings.
- The Board established an Inuuqatigiit Grants Committee to review funding applications from schools for projects to implement the curriculum.
- Worked with TEP student developing Inuuqatigiit resource materials.
- Worked on numerous projects associated with Inuuqatigiit, including developing thematic units, having elders work with students, hunting and camping, making traditional tools and clothing, history projects.
- Conducted numerous Inuuqatigiit in-service and implementation workshops with teachers, principals, CEC members, and elders in communities throughout the Baffin.
- Continued ongoing work on all aspects of book production; 13 books published.
- Conducted workshops on book production and editing.
- Met regularly with TEP to discuss school program issues and needs, and ways of working more closely together.

1996-97

- Coordinated and delivered a workshop on the K-3 Inuktitut Language Arts draft.
- Participated in ISAC meetings to work on the Inuuqatigiit Teachers Resource Manual.
- Birds of Nunavut was printed and officially launched.
- Finished transcribing, formatting, and editing 30 CBC tapes.
- Continued production of collection of traditional songs and contemporary songs translated from English.

Chipewyan Teaching and Learning Centre

Opened: 1991

Location: Lutsel K'e

Reporting to the South Slave Divisional Education Council (formerly the South Slave Divisional Board of Education established in 1991).

Closed: 1994

Former Staff

- Emerance Cardinal, Chipewyan Language Centre, 1985-1989
- J. C. Catholique, TLC Chipewyan Language Specialist, 1991-January 1993, Fall 1993-94 (half-time)
- Rose Lockhart, Chipewyan Language Specialist, Fall 1993-94 (half-time)

Historical Background

Both Chipewyan and Cree language classes were offered in the Fort Smith elementary school beginning in 1979. Both were taught by classroom assistants fluent in the language, but with no training or previous experience in teaching. The Linguistic Programs division supported the classes by providing workshops, ongoing in-service training, and program outlines for the instructors. As no teaching materials were available in Cree, they were requested from the Indian Cultural College in Saskatchewan.

Beginning in 1979, Lutsel K'e received support from the Linguistic Programs Division for a Chipewyan Language Development Project coordinated by Dr. Ed Cook from the University of Calgary Linguistics Program. The project included community-based research on Chipewyan linguistics, adult literacy courses, and the collection of information from which teaching materials could be developed.

Fort Smith, Lutsel K'e and Fort Resolution all offered classes in Aboriginal languages throughout the 1980s depending on the availability of instructors.

In 1985 a Chipewyan Language Centre was opened in the school in Fort Smith, run by Emerance Cardinal. After a short while it was moved to the school in Lutsel K'e. While at the centre, Emerance produced teaching materials for language instructors, in-serviced the materials with teachers, and arranged for elders to visit classes to teach traditional skills.

Photo Credit: NWT Archives

The Chipewyan TLC

In 1991 a Chipewyan TLC was established in Lutsel K'e and a Chipewyan Language Specialist was hired on a two-year term, reporting to the new Divisional Board in Fort Smith. The objectives of the TLC were to "maintain and enhance the activities of the Board" (Activity Report, May 1994). The TLC in Lutsel K'e was responsible for addressing the needs of the three language groups (Chipewyan, South Slavey, Cree) and provided service for the schools throughout the SSDBE. The priorities of the TLC were:

- the promotion of Aboriginal languages in the school and the community;
- the promotion of Dene fonts and computer technology;
- the publication of educational materials and children's literature;
- program development and curriculum support that can be adapted to local needs;
- research and collection;
- professional development and in-service training in schools and community.

The Language Specialist had no background in education and was only beginning to learn to write Chipewyan, so progress was slow initially. He received some training with the help of the Department of Education, but received little direction from the Divisional Board, which was itself unstable. The Language Specialist was primarily involved with traditional knowledge research with elders in association with the development of Dene Kede.

In 1993, the Language Specialist requested an additional position for the TLC. As there was insufficient funding for two staff, J. C. Catholique shared a position half-time with Rose Lockhart who had a background in education. With the two working as a team, progress was made and more books and teaching materials were produced.

Although three languages are spoken in South Slave schools, the Divisional Board received Vote 4 funding for a TLC at a level equivalent to a Division serving only one Aboriginal language. In May 1994, the SSDBE submitted a proposal to the Department of Education for additional funds to open a Cree TLC in Fort Smith. Additional funding was not available. The SSDBE was directed to use a part of their current Vote 1 contribution ($105,000) to fund Cree language development as well as Chipewyan.

In 1994, the Divisional Board made the decision to close the TLC in Lutsel K'e due to an overall lack of funds. The Board used the funding allocated for Aboriginal language development to put Language Specialists in each of the region's schools. After the TLC closed, some language and cultural development was done on a contract basis. The Board gave contracts to the Fort Smith and Lutsel K'e Bands to do research and develop materials related to the curriculum.

Current Situation

Vote 4 funding received by the DEC for Aboriginal languages is not currently allocated to a central TLC, but is distributed among the communities based on the number of Aboriginal students. The funding is used primarily for staffing Aboriginal language teachers. Fort Smith is allocated two fulltime positions; Hay River has one, and the smaller communities each have part-time positions. Funds are also used to purchase Dene cultural materials and to conduct on-the-land programs. Schools submit proposals for language and cultural programs to the SSDEC for approval.

The DEC has had trouble finding Aboriginal language teachers to fill both positions in Fort Smith, which currently has one vacant position. The money allocated for this position has been used for development of Aboriginal language and cultural materials on a contract basis (see summary of activities 1996-97).

Summary of Activities by Year

1993-94

- How the Raven Became Black (Level 1: K-3, Level 2: K-4) completed in Chipewyan, to be translated into South Slavey and Cree.
- 1994 Dene Calendar completed.
- The Mirror, Dziza, My Feet to be published in South Slavey, Cree, Chipewyan (two levels for each).
- Developed teaching kits to support Thematic Units K-10.
- Developed curriculum Guideline Aboriginal Language in the South Slave. Produced reading books in three languages to support Thematic Units K-10.
- Developed course outlines for Chipewyan 15/25/35, South Slavey 15/25/35 and Cree 15/25/35.
- Developed modules to support Chipewyan 15, Cree 15, and South Slavey 15
- Introduction to Dene Kede.
- Audio-recordings of Traditional Life, Traditions, and Experiences
- Compiled computer data base of all collections and resources.
- Dene fonts installed on each computer in the Board.

1996-97 (Contracted with SSDEC)

- Teaching materials translated into South Slavey, Chipewyan, and Cree.
- Translated, developed, printed, and published a text on Treaties and Land Claims.
- Developed Chipewyan teaching units to support Dene Kede.
- Commissioned replicas of Dene artifacts of land-based tools and video tapes of their construction by the Northern Life Museum and National Exhibition Centre; commissioned lesson plans (K-6) to accompany Northern Life Museum Support Kit for Dene Kede (excerpts attached).

Yellowknife Catholic Schools Teaching and Learning Centre

Dene Language Centre

Opened: 1989

Location: Yellowknife, in Weledeh School

Reporting to Yellowknife Public Denominational District Education Authority (YK#2) (formerly Yellowknife Separate School District #2 or Yellowknife Catholic Schools)

Current Staff (1999)

- Phillip Mackenzie, Dogrib Language Instructor 1990s - present

Former Staff

- Josie Bishop, 1990-1992
- Jane Modeste, 1989-90

Historical Background

When TLCs were created in the NWT, Yellowknife Catholic Schools were not included in the original list for allocations. Subsequently, Yellowknife Catholic Schools approached the Department of Education and requested assistance related to the operation of a TLC. The Dene Language Centre was opened in 1989, staffed by a Coordinator (Phillip Mackenzie) and one teacher.

Initially, the Centre filled the same role as other TLCs, that of providing materials and support for the language program in the school. Working with a consultant, Language Centre staff developed and produced a K-6 curriculum for teaching Dogrib as a second language, including Scope and Sequence, themes and activities by season, and vocabulary development. The staff also taught Dogrib classes, adding new grades each year. During 1989-90, North Slavey was taught for grades K-6 at St. Joseph's School. Staff provided on-the-land experiences, invited elders into the classroom, and collected resource materials. They also provided District school staff with information on distinct experiences, values, and learning styles of Dene students by collecting and distributing professional articles, giving workshops, and encouraging staff to participate in Dene language conferences. The Language Centre promoted Dene languages to Dene students in the city of Yellowknife by involving the community in Dene language events at the schools, giving lectures to students in Dene languages, and promoting Dene languages in the community media.

Gradually, through decisions of the Board in response to funding cuts, teaching became the main focus of the Language Centre. Dogrib instruction was offered to more grades each year, staff was decreased to one, and there was little time available for developing materials.

Photo Credit: Jill Hoskin

Current Operation of the TLC

The primary role of the Dene Language Centre is the development and delivery of Dogrib Language Programs and Dene Kede in the Catholic schools. The Dogrib Language Program is committed to the preservation of Aboriginal languages in the NWT, especially Dogrib. It is also committed to ensuring the protection and promotion of Dene languages in the district and region. This commitment is addressed in the schools through the Language Centre's mandate to develop local program/units that embody the spirit of Dene Kede. A Board policy requires that teachers integrate Dene Kede into their teaching.

A large percentage of Weledeh students are Aboriginal; students enrolled in the Yellowknife Catholic Schools speak a number of different Aboriginal languages. Students at Weledeh Catholic School are taught Dogrib as a second language on a regular basis. Presently, Dogrib is offered as a subject 1.5 hours /week from K-8 at Weledeh School and in grade 9 at St. Patrick High School. For a limited time, Dogrib was offered in grades 9-10, but the system has not been successful in retaining qualified staff.

In 1998, the Dene Language Centre consists of Phillip Mackenzie, whose position is dedicated entirely to teaching. As Dogrib Language Instructor, his current responsibilities include:

- teaching Dogrib language from grades 1-8;
- delivering other courses as needed, such as health (1996-97) or CTS module (1997-98);
- liaison and Aboriginal Language training for Yellowknife TEP students;
- program development of Dene Kede 7-9;
- integration of student support projects with other programs such as Dene Kede K-6;
- gathering materials and resources to support Dene Kede;
- offering extracurricular activities to students;
- involvement on grade level councils within the school;
- contacting elders for school visits
- assisting other teachers in identifying appropriate cultural resource people and materials.

There is little time available to promote the Dogrib language beyond 1.5 hours of class per week.

Neither is there time to adequately promote Dogrib in the Yellowknife community or to work at getting parents more involved in school programs.

Current Priorities and Projects

Phillip Mackenzie was, and remains, very involved in the development of Dene Kede, and is working with other staff on program/units to implement Dene Kede K-6 and integrate it into existing curricula. There are currently three primary initiatives related to Dene Kede:

1) Considerable time and effort has been spent on developing a Dogrib Language Program which uses as its roots the Dene Kede themes and units. A scope and sequence for three Major Strands have been produced with materials in each strand for grades 1-3 (Beginners and Advanced) and grades 4 and up (Beginners and Advanced). Students in the Dogrib Language Program are exposed to the language through speech, songs, rhymes, legends, stories, games and puppets. They also participate in various cultural activities in the community.

2) As a result of a workshop held in October 1997 in Yellowknife Catholic Schools, a document has been developed to help teachers integrate Dene Kede into existing curricula. A copy of this resource is kept in the school library, and teachers are asked to add to the binder any resources which they find useful.

3) St. Patrick High School has created a Northern Language and Cultural Program which focuses on outdoor experiential learning. The philosophy of the program takes from the Dene Kede philosophy "Strong Like Two People". The program will offer a variety of activities that will be culturally relevant to both Dene and Non-Dene youth. The program will incorporate the guidance of elders and other community members. The Dogrib language will be introduced where appropriate in a real life setting.

Yellowknife District Education Authority (YK #1)

Yellowknife District Education Authority #1

The Yellowknife District Education Authority (YK#1) has never had a Teaching and Learning Centre. The Supervisor of Language Instruction is responsible for coordinating Aboriginal language and cultural activities.

Since 1993-94 (at least) YK#1 has received Vote 4 (Canadian Heritage) funding ranging from $5000 to $30,000 per year for special projects related to Dene culture. Funding has been used primarily for Dene Cultural Camps and on-the-land experiences, honoraria for Aboriginal resource people, and acquiring resources related to Aboriginal cultures for school libraries and classrooms.

Increasing numbers of students have been attending the Dene cultural day camps. In 1996-97, sixty-six classes of students from six District schools attended the camps. Students participate in small and whole group activities that provide them an opportunity to share in the Dene perspective on learning. Activities allow them to listen, observe, and experience the ways of the Dene heritage and culture, harmony with the environment, and words and expressions of Aboriginal languages.

Conclusion

This document has followed the development of TLCs in the Northwest Territories from the beginning of formal education in the late 1950s to the present.

A need for Aboriginal teachers and culturally relevant curricula was apparent from the very beginning, however it was not until the early 70s, when the first campus-based teacher education program was established, that real progress in this area began.

In recent years considerable energy has been expended to ensure that curricula and programs reflect the unique cultural heritage of the people of the NWT. Currently, in the NWT, there are eight TLCs with 27.5 staff serving 60 communities: 101 Aboriginal language specialists; and 180 Aboriginal teachers. The creation of two new territories on April 1, 1999 brings new challenges, and opportunities to continue this trend as each territory forges its new identity.

The new millennium holds hope for an education system that will maintain and promote Aboriginal languages and cultures in each of the newly created territories. TLCs will strive to achieve their mandate "to preserve and enhance Aboriginal language and culture, through the promotion of literacy and the integration of local language and culture into school programs."

APPENDIX A

NWT Aboriginal Language Education

Vital Statistics (September 1998)

	Baffin	Beaufort Delta	Deh Cho	Dogrib	Keewatin	Kitikmeot	Sahtu	South Slave	Yellowknife Catholic Schools
TLC open	1987	1982 Gwich'in (Lang. Cntr.) 1989 Inuvialuktun (Lang. Cntr.)	1986	1987	1988	1987 1986 (TLC)	1981	1991	1990
TLC closed		1995 Inuvialuktun (Lang. Cntr.)						1994	
DBE open	1985	1989	1990	1989	1988	1988	1989	1991	
Current TLC Staff	7 (5 PY)	3	2	2.5+2*	1	3+3*	2	contract	1**
# of Communities	15	4+4	8	5	7	7	5	5	N/A
# of Aboriginal Language Specialists	55	8	5	4	6	15	6	2	0
# of Aboriginal Teachers	61	19	5	18	41	20	6	7	3

* Number of aboriginal program staff + other program staff that make up TLC

** Teaching position

APPENDIX B

NWT Aboriginal Language Education and the Evolution of Teaching and Learning Centres: Important Milestones

1958

The first Classroom Assistant (title to come later) is brought into an Inuit classroom on an experimental basis.

1968

Publication of the Arctic Reader Series, by Brian Lewis, is the first organized attempt to bring culturally relevant materials into the classroom.

Fifteen Aboriginal students enroll in an experimental two year Teacher Education Program in Yellowknife.

1969

The GNWT begins taking over responsibility for education from the federal government.

1970

A campus-based Teacher Education Program is established in Fort Smith, leading to a two year diploma.

1972

The Department of Education publishes the Survey of Education and the first NWT curriculum guide (K-6). Together, these documents reflect a philosophy of education based on local cultures and languages. They recommend giving Aboriginal languages precedence, especially in the early years, and developing culturally relevant curriculum materials.

1972

Classroom Assistants are officially recognized as a position in the education system.

1971-73

The Curriculum Division produces and distributes over 100 publications for primary grades based on the culture and history of the eastern and western arctic, written in English and Aboriginal languages.

1976

Local Education Committees are given the authority to choose the language of instruction from kindergarten to grade two.

The Athapaskan Language Steering Committee is formed.

The Linguistic Programs Division is established (September) in the Department of Education.

1977

A new Education Ordinance becomes law, replacing the Federal Ordinance of 1956. The new ordinance emphasizes local control of education, giving Regional Superintendents and local education authorities more defined responsibilities.

The Linguistic Programs Division begins producing materials, coordinating basic research, and fostering instruction in native languages.

1978

On the recommendation of the Athapaskan Language Steering Committee, two 3-year training positions are established for native trainees to take over the positions of Athapaskan and Inuktitut curriculum specialists.

1979

The campus-based Eastern Arctic Teacher Education Program is begun in Iqaluit, leading to a 2-year diploma.

1980

Linguistic Programs is combined with Education Programs and Evaluation to form the School Programs Division, responsible for bilingual education. There is a new concentration on teaching native languages in the schools, and a variety of teaching resources are produced in Inuktitut and Dene languages.

Several Aboriginal Language Specialists in the Department of Education develop and field-test bilingual programs in Dene schools. Native language programs are run successfully in Deline (Fort Franklin) (Slavey) and Fort McPherson (Gwich'in).

1981

The Legislative Assembly calls for greater emphasis on native language development and preservation, and a high priority for cultural instruction in the schools.

Programs and Evaluation supports and cooperates with local language projects in Fort Providence, Fort Good Hope, Fort McPherson and Deline. The preparation of Inuktitut learning materials increases.

The Sahtu Slavey Language Centre is established in Deline.

1982

The Special Committee on Education report Learning: Tradition and Change in the Northwest Territories recommends establishment of Divisional Boards of Education and two Centres for Learning and Teaching.

Language conferences are held in Inuvik and Iqaluit, resulting in the creation of the Indigenous Language Development Fund (ILDF), committing $3 million for 3 years. Gwich'in Language Centre opens in Fort McPherson.

1983

The recommendation for Centres for Learning and Teaching is endorsed by the Executive Council, although funding for the centres in not yet available.

Funding ($1 million) is provided through the ILDF for the development of bilingual education programs in 35 communities. Projects are underway in all major Dene languages.

An Inuktitut curriculum (grades 2-6) is completed by a committee of Inuit teachers representing three regions.

1984

Developmental work is initiated to create divisional boards of education. Local education authorities and societies assume increasing responsibility.

The Legislative Assembly passes the Official Languages Act. Seven Aboriginal languages are given official status, including North Slavey and South Slavey.

The development and promotion of Aboriginal languages is a top priority of School Programs Division. Over $1 million (ILDF) is spent on supporting 27 local projects providing program materials in native languages.

The Second Western Arctic Bilingual Education Conference takes place in Fort Smith, bringing together representatives from community language projects.

The first Canada-NWT Cooperative Agreement on French and Aboriginal Languages is signed in June (for $16 million over 5 years), providing funding for Teaching and Learning Centres

1985

The Baffin Divisional Board of Education is established as the first board.

School Programs Division continues to develop learning materials in native languages, and to support community language projects.

This is the last year of the special three-year ILDF. There is a temporary phase-down of most community language projects. Twelve community projects are later funded again to enable language development to continue in Slavey, Dogrib, Gwich'in, Inuvialuktun, and Inuktitut.

The Task Force on Aboriginal Languages is set up by the GNWT to make recommendations on how the Aboriginal languages of the North "could and should be used, developed and promoted."

Aboriginal Languages Conference held in March.

1986

The Division of Language and Culture is created in September to assume responsibility for all Aboriginal language instruction in schools. Bilingual Program Specialists are hired for each of the languages (seven Dene languages and Inuvialuktun in the west, three Inuktitut dialects in the east).

Deh Cho Teaching and Learning Centre is opened in Fort Simpson.

Teaching and Learning Centre is opened in Deline.

Language Centre opens in Arviat, run by ICI through agreement with Department of Education.

1987

The Department of Education is shifting emphasis from program and materials development to curriculum design.

The development and expansion of Aboriginal language and cultural programs remains a major departmental goal, carried out by the Division of Language and Culture. The department begins devolution of language consultant PYs to regional Teaching and Learning Centres.

Baffin Teaching and Learning Centre opens in Iqaluit.

Kitikmeot Teaching and Learning Centre opens in Coppermine (Kugluktuk).

Dogrib Teaching and Learning Centre opens in Rae Edzo.

Bilingual education conference with Arlene Stairs.

1988

Keewatin Teaching and Learning Centre opens in Rankin Inlet, replacing Language Centre in Arviat.

Kitikmeot and Keewatin Divisional Boards of Education are established.

Department of Education provides TLC funding to Fort McPherson Band for training program in association with the Gwich'in Language and Cultural Centre. The program is a joint initiative of the Band and the Arctic Institute of North America (AINA).

The Department of Education is reorganized to include a Schools Branch with Divisions of Curriculum Services, Aboriginal Languages, and School Operations. Aboriginal languages continue to be a high priority. The Centres for Teaching and Learning established in nine regional centres will carry out most of the program and materials development work for Aboriginal language and cultural programs. Most are fully staffed this year.

1989

Inuvialuktun TLC opens

Beaufort-Delta, Dogrib, and Sahtu Divisional Boards are established.

Aboriginal Languages and Bilingual Education is given a mandate that includes French and English. Support and staff training for Centres for Teaching and Learning across the NWT continue to be a central focus.

Dene Language Centre opens in Yellowknife.

1990s

Deh Cho Divisional Board is established.

TLCs are doing a great deal of work in developing relevant teaching materials for native languages.

The first Community Teacher Education Program (CTEP) is piloted in Rae-Edzo.

The Dene Subject Advisory Committees is working with elders to develop Dene Kede.

The NWT Official Languages Act is amended to give official status to Chipewyan, Cree, Dogrib, Gwich'in, Inuktitut, and Slavey.

1991

South Slave Divisional Board is established.

Chipewyan Teaching and Learning Centre opens in Lutsel K'e.

First Eastern Arctic CTEPs are offered in three Keewatin communities.

1991

Considerable new material is developed by the Official Languages Division, including Sahtuotine Long Ago (7-9), a collection of stories in Slavey and English; and Dene Kede (K-6).

A new Canada-NWT Cooperation Agreement is signed in August, providing $18 million over three years for Aboriginal language programs.

1992

A steering committee for the Inuit Subject Advisory Committee is formed to coordinate regional research for the development of Inuuqatigiit.

1993

Dene Kede (K-6) curriculum is published and implementation begins in the schools.

1994

Chipewyan Teaching and Learning Centre closes.

Education, Culture and Employment publishes People: Our Focus For The Future, the Department's strategic plan to the year 2010. The plan calls for TLCs to have a greater role in coordinating language development and culture-based education.

Inuuqatigiit curriculum is introduced in schools.

1995

Inuvialuktun Teaching and Learning Centre closes.

A new Canada-NWT Cooperation Agreement is signed in February for 3 years (1994-1997). Funding is cut by about 38%.

1998

Education, Culture and Employment holds TLC meetings and "Strength From Culture" Symposium to address the strategic plan's objective of achieving culture-based education.

APPENDIX C (Table 1)

ABORIGINAL LANGUAGES CANADIAN HERITAGE FUNDING (FISCAL YEAR)

	1988-89	1989-90	1990-91	1991-92	1992-93	1993-94	1994-95
Baffin	215,000	235,000	235,000	235,000	282,395	255,000	250,000
Beaufort-Delta		45,000	115,000	115,000	147,119	135,000	130,000
Deh Cho			115,000	115,000	139,000	125,000	120,000
Keewatin	215,000		215,000	215,000	235,000	195,000	190,000
Kitikmeot			95,000	95,000	129,986	95,000	90,000
South Slave				30,000		25,000	20,000
Sahtu			12,000	95,000	60,000	65,000	60,000
YK #1				100,000	160,000	130,000	125,000

For 1995-98 Vote 4* funding, refer to the following table.

*Vote 4 = Federal Funding

APPENDIX C (Table 2)

	1995-96 (V1*)	1995-96 (V 4*)	Total (V1 /V 4)	1996-97 (V1)	1996-97 (V4)	Total (V1 /V 4)	1997-98 (V1)	1997-98 (V4)	Total (V1 /V 4)
Baffin	632,160	212,713	844,873	660,720	133,532	794,252	673,740	154,830	828,570
Beaufort-Delta	329,440	119,810	449,250	333,580	74,781	408,361	324,610	86,347	410,957
Deh Cho	235,760	123,809	359,569	237,680	77,190	314,870	240,500	89,983	330,483
Dogrib	241,320	105,285	346,605	240,840	59,337	300,177	240,180	77,850	318,030
Keewatin	381,160	122,805	503,965	386,380	76,686	463,066	392,800	88,934	481,734
Kitikmeot	307,080	118,510	425,510	324,640	74,458	399,098	331,480	86,582	418,062
Sahtu	192,080	93,013	285,093	198,980	58,188	257,168	200,240	67,768	268,008
South Slave	269,000	97,471	366,471	259,940	60,387	320,327	273,980	70,599	344,579
YK #1	163,960	53,701	217,661	128,792	33,303	162,095	132,552	38,856	171,408
YK #2	151,360	52,971	204,331	123,080	33,026	156,116	123,177	38,303	161,480

In 1995/96 the payment schedule for Vote 4 funding was changed from fiscal year (April 1 - March 31) to school year (July 1 - June 30).

* 9 months funding or 62% of 1995/96 funding

*V1 = GNWT Funding

* V4 = Federal Funding

APPENDIX C (Table 3)

CHANGES IN VOTE 4 FUNDING

	1992-93	1993-94	1994-95	1995-96	1996-97	1997-98	1998-99
Fiscal Year							
(April - March Contributions)	1,650,000	1,650,000			1,100,000	800,000	800,000
School Year							
(June - July Contributions		161,800	1,370,000	1,100,000			
% Change							
From Previous Year		17% Decrease		20% Decrease	0% Decrease	27% Decrease	0% Decrease

In 1995/96, Boards of Education were provided a 15 month contribution in order to change from a fiscal year to a school year based agreement

Notes:

- Canadian Heritage funding for Teaching and learning Centre activities has decreased 52% since 1992/93.
- Canadian Heritage funding for Teaching and Learning Centre activities has decreased 42% over the past 5 years (since 1994/95)
- GNWT overall funding has remained constant over the past 4 years ($2.9 million)

APPENDIX D

Aboriginal Language Education and Teaching and Learning Centres:

The Progress of a Vision

From the Survey of Education (NWT Education 1972) as explained in Dreams & Visions (MacPherson 1991):

- Where the settlement so decides, the language of instruction during the first three years of school is to be in the pupils' native tongue with English as a second language taught as a subject.
- The culture, customs, traditions, skills and way of life of the Indian and Eskimo must be given their rightful place in the schools and in the course of study (p. 277).

From First Bilingual Education Conference, Inuvik, 1982: Recommendations:

- That each region must have available a staff to provide expertise and a clearinghouse for information for all the communities in the region concerning: research, technical and cultural; program development; program implementation; training for all the above; general information, to allow informed decision-making (p. 11).
- ...we further recommend that the development and implementation of programs (i.e. curricula) be coordinated with teacher training on a regional basis under the direction of the communities in the region (p. 36).

From Second Western Arctic Bilingual Education Conference, Fort Smith, 1984: Recommendations:

Whereas, the development of a sound native language program requires sufficient funding to facilitate the following areas of activity:

- community awareness
- linguistic research
- teacher training
- curriculum development
- materials development
- salaries and benefits
- personnel evaluation

Be it resolved that:

- The Department of Education be allowed bridge funding for...five years in order to ensure the growth of the native language program and teacher training required to deliver them and that the Department's base funding be increased where needed with the provision that the native language program must be fully integrated into the educational system by the end of five years. At that point, the Department's expanded O&M budgets will become responsible for ongoing continuation of the program (p. 31).
- We recommend that native people play an important role in the design of native language curriculum development and be major contributors to the curriculum content (p. 32).
- We recommend that wherever necessary, teacher training institutes in the NWT contain a curriculum development component pertaining to Aboriginal languages (p. 32).

From Learning: Tradition and Change in the Northwest Territories (NWT Legislative Assembly 1982):

- The Minister of Education of the NWT shall establish two Centres for Learning and Teaching. They will be responsible for curriculum development and teacher training (p. 17).
- ...one (Centre) will serve the eastern part of the Northwest Territories and the other will serve the western part...Each centre will have a permanent staff, and each of them may employ specialists on contract for specific projects. Each centre's board of directors will include the Deputy Minister of Education, the superintendents of education for each divisional board of education within its region, and the principals of the Arctic College. Although each centre will report annually to the Minister of Education, it will be independent of the Department of Education and will operate within a mandate defined by a revised Education Ordinance and Regulations. Each centre will operate with funds authorized by the Minister of Education and with funds from grants or for special projects (p. 62).
- Activities of the Centres for Learning and Teaching will include teacher orientation, pre-service and in-service training of teachers, cooperation with divisional boards in the development of curriculum, and research into traditional ways of learning and thinking...(p. 75).
- We recommend that the responsibilities of the Program and Evaluation Branch of the Department of Education be transferred to the divisional boards and to the Centres for Learning and Teaching. We also recommend that all aspects of teacher training be closely associated with curriculum development...

- The Centres for Teaching and Learning shall have personnel for the training of teachers and personnel for the development and evaluation of curricula. The divisional boards may appoint additional staff on short-term contracts to encourage curriculum specialists to maintain a close association with the schools...
- ...the specialist developing new curricula should be closely associated with the training of teachers... When the divisional boards assume responsibility for the development of curricula, they can...develop curricula themselves, or...contract with the Centres for Learning and Teaching or with individual schools... (p. 76).
- We...recommend that divisional boards of education, the Centres for Learning and Teaching, and the Arctic College shall have the power to establish their own priorities, programs, and schedules of implementation... (p. 70).
- The Department of Education shall regard research into curriculum development as a funding priority (p. 19).
- Funds shall be made available to divisional boards to develop Native-language programs in all subjects (p. 19).
- Two pilot projects shall develop teaching materials and techniques for at least one Dene and one Inuit dialect (p. 19).

From GNWT Annual Report: Department of Education (1985):

- The new organization (of the Department of Education) will facilitate the development of language development and teacher training centres, strategically located in geographically and culturally central areas. Responsible for development of language and cultural programs and support materials, teacher consultation, teacher training, and liaison with the Department of Education, each centre will be staffed by professional educators thoroughly familiar with local language and culture.

From The Report of the Task Force on Aboriginal Languages (1986):

- Recognizing that Aboriginal peoples have the primary responsibility and right for the future of their own languages and cultures, the Task Force recommends...that a Ministry be established with jurisdiction over the major areas affecting Aboriginal languages (the Ministry of Aboriginal Languages and Cultures)...
- The Ministry will have responsibilities in the area of education including curriculum development and teacher training, particularly as related to the Aboriginal languages and cultures.
- The Task Force heard...that education should play a key role in the enhancement and development of the Aboriginal languages. The Task Force...recommends a genuinely bilingual education system through which, by Grade 9, students would be fluent in both their Aboriginal language and in English/French. Such a system would fully include Aboriginal cultural concepts and on-the-land experience and should be fully established within ten years (p. 2).

From GNWT Response to the Recommendations of the Task Force on Aboriginal Languages (1986):

- A primary objective of the Department of Education will be to continue moving quickly to decentralize authority for the development of Aboriginal language curriculum to local and regional authorities. The primary vehicles to support this decentralized approach are the department's new Centres for Teaching and Learning.
- (They) are being established to decentralize efforts to coordinate, develop, monitor, and implement programs in various language areas. Secondly, these centres will be used as a base for the field-based Teacher Education Program, the main objective of which is to get bilingual teachers into the teaching profession.
- The department is already supporting curriculum development projects through Centres of Teaching and Learning. It provides funding, monitors and assesses projects, and provides the expertise required in specialized areas.

From Annual Report, NWT Education (1986):

- (Bilingual Program Specialists hired by the Department of Education) will be working closely with the Language Centres in the Centres for Teaching and Learning to be established throughout the NWT...the language centres will serve as a base for language curriculum and materials development in the regions, permitting opportunities for local language experts to become involved...The centres will also be heavily involved in training bilingual teachers through the field-based Teacher Education Program...Headquarters will give direction and policy to the centres, identifying school curriculum needs and acting as a clearinghouse for work done in the regions (p. 8).

- From People: Our Focus for the Future. A Strategy to 2010 (Education, Culture, and Employment 1994).
- Strategic Objective #1: To improve support to communities to achieve their culture, heritage, and language goals.

Language Research and Development:

- Expand the role of the Teaching and Learning Centres to support comprehensive language activities (p. 32).
- ...the Teaching and Learning Centre for each language group, which presently focuses mainly on language activities in the school system, will assume a larger role working closely with land claims groups and other Aboriginal organizations. This will more effectively support everyday language activities in the community as a whole, as well as in the school system (p. 29).
- Create stronger links between the Teaching and Learning Centres and the colleges so that each complements and supports the work of the other in language-related activities (p. 32).

APPENDIX E

Individuals Interviewed

Many thanks are due to the following people who provided information for this report:

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- Eleanor Mitchell (Gwich'in)
- Lucy Wilson (Gwich'in)
- Joan Ryan (Gwich'in)
- Rose Marie Kirby (Inuvialuktun TLC)
- James Anderson (Beaufort-Delta)
- Michael Shouldice (Kivalliq)
- Maggie Putulik (Kivalliq)
- Guita Anawak (Kivalliq)
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